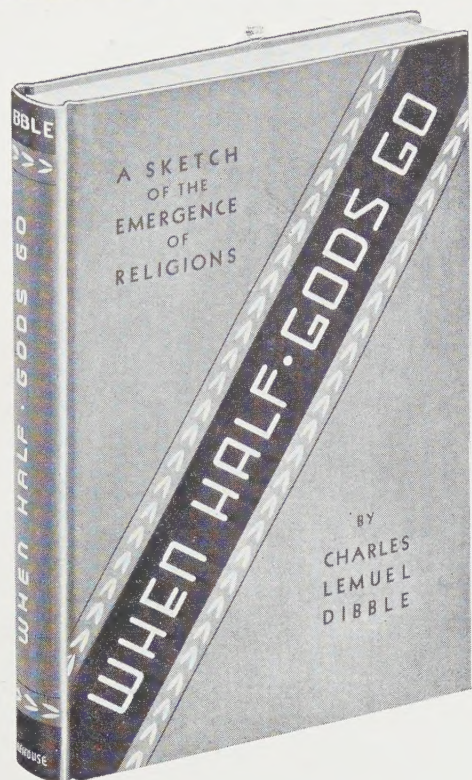


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By

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"Madness in Method"

TO THE EDITOR: Certainly Fr. Damrosch's article entitled *There's Madness in Method* is the very article that many of us have contemplated writing, except that he has done the job better than some of us could possibly have done it. Both this article and the letter by Fr. Knowles appearing in your July 31st issue should claim the serious consideration of all our priests who realize that, as Catholic pastors, one of their most important duties is that of nourishing the souls of the children and young people on something more adequate than the anemic watered-down stuff that is still too often offered in too many parishes. A growing number of us are disgusted with much that passes as religious education in some parts of our Church.

Is it not possible in some way to unite the efforts of the Catholic priests in the American Church, so that, together, they may form an intelligent leadership in this matter of religious training? Certainly in too many parishes the pastors have not only permitted, but too often championed, the practice of running up every blind alley which has been paved to its dead end by the false leadership of the public schools. In this matter, I feel I know something whereof I speak, as I spent some years as a teacher in the public schools before entering the priesthood.

At such time as Fr. Damrosch and Fr. Knowles, and the many others (long would be the list if their names were all included), may deem it advisable to begin any sort of concerted effort in the attempt to lead religious training out of the abysmal swamp into which it has strayed in some parts of our Church, I am ready to join them, and I am sure there are many others so minded. Until then, I can at least continue the work in my own parish, where we have junked the anemic lesson leaflets, the paste jars, and the dear little play tables with the crayons and colored paper and all the other public school accessories, and have turned our attention toward the one object of developing Catholic Churchmen who will love the Holy Church. (Rev.) HAROLD G. HOLT.

Belvidere, Ill.

Incapacitated Clergymen

TO THE EDITOR: In your issue of September 18th there is an astounding letter written by Dr. W. Sinclair Bowen of Washington under the above title. I devoutly hope that some of the rugged, stalwart priests of that great diocese will have something to say about that letter, for I can hardly imagine that the picture he presents of the useless clergy there can be at all accurate.

I have served in the ministry for a little more than 48 years, and am still the active rector of a small parish in Maryland; but in all my long ministry in the East, the West, and the Southwest, I have met less than half-dozen of these sickly, incapacitated men.

If it be true that many parishes are suffering through the actual incompetence of such men, there is one infallible remedy. Let the Church, through her pension system, provide sufficiently for their retirement. Some of them have long since reached the retiring age, but are positively unable to retire because of the meager \$1,000 per annum the system offers them. Out of this pension, after a ministry

of nearly 50 years, they must pay their house rent, and possibly support some dependent member of the family.

The parallel the doctor gives us is not appropriate, for the physicians who serve on the boards of hospitals may be dropped without any grave injury to themselves; they always have their private practice to provide them with a living.

The remedy the doctor suggests seems very cruel to the men who have given all they have to the Church. It might be an incentive to some men to do their best if they know their tenure of office at the end of each year depended upon it; but their agony of mind would be very tragic; and they would realize, also, that this tenure of office would depend upon the caprices of a worldly set of vestrymen, and the disposition of the bishop of the diocese whose influence with the vestrymen would sometimes be used to their disadvantage.

Our present system has its faults, but nothing could be worse than the remedy the doctor prescribes.

(Rev.) PERCY T. FENN.

Berlin, Md.

TO THE EDITOR: I wish that I might be in a position to give a public answer to the physician who writes so unfeelingly about "incapacitated clergymen" in *THE LIVING CHURCH* for September 18th. I have seen the rosy-cheeked, sleek, and healthy priests of our Church riding in their glossy automobiles, and have seen the figures that represent their yearly incomes. Nevertheless, the poor, overworked, tired, and "unhealthy" parish priest in the little village always has time to teach the Catholic faith and conduct the affairs of the parish in spite of his meager income.

I have also known the poor country doctor who has had to work on nerve part of the

time, and whose health must be sacrificed in the service of others. Both, in their fields, are ministers of God; and if those who received their ministrations would in turn pay in proportion to what these men give to their communities there would be no question of unhealthy priests or doctors. They could take time to be healthy and strong, and build up their bodies. (Miss) EDNA HORNE.

Waupun, Wis.

The Clergy

TO THE EDITOR: May I be permitted to second Robert N. Merritt's letter regarding *The Teaching of the Scriptures* in your issue of September 18th? I should like, however, to point out to him that not only does the bishop "promise with all faithful diligence to drive away from the Church all erroneous and strange doctrines," but the priest does so also! I fear we all take too negative an attitude toward errors in the faith; bishops and priests alike shut their eyes to many of these errors for fear of offending a congregation. Rubrics with definite theological implications are permitted to be disobeyed, or cast aside altogether. If we clergy cannot obey our own rules, just how can we expect the nominal Christians—largely pagan in their thinking—to obey the laws of Christian marriage?

In the same issue Dr. W. Sinclair Bowen, a sincere Christian—and a practising one—as well as a physician, suggests that the clergy be "hired" for a couple of years. I fear his analogy between the position on a medical board and that of the rectorship of a parish is rather far-fetched. He has forgotten—aside from the theory involved—that a physician can return to his private practice; the clergyman would have to scout around for another "job," if any were to be had. The basic fault lies in our inadequate system of clergy placement. I venture to say that every priest knows when his time is up in a parish, but pray tell me, how is he to get another parish? The incapacitated rector is in a still more difficult position. A priest friend of mine suggested that the Irish system is an excellent one. The bishop of the diocese, a representative of the vestry, a neighboring rector, and, I think, certain others select a suitable rector. That is good but it fails to solve the most important problem—it provides no way for the rector to seek other work when his time has come and he has given his best to a parish. Until our beloved Church finds a just way to move her clergy about, so that the capabilities of each one can be utilized to the fullest, she will go along in her inefficient way, creeping instead of walking as God intended that she should. God calls men to the sacred ministry, and we so often act as though He had made a mistake. Every man has some worth in him—God has seen it and called him into His ministry—it's up to us to find some real means to utilize that ability.

(Rev.) NORMAN S. HOWELL.

Camden, N. J.

Early Virginia

TO THE EDITOR: The photograph on the outside cover of *THE LIVING CHURCH* of September 4th, depicting a cross mounted on a pyramid of stones, at Richmond, Va.,

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with the wording that here "English explorers set up a cross and claimed the land for the virgin queen and the Church of England," is highly interesting, but there must be some mistake involved.

It is hardly possible that the early Virginia colonists would have been so inconsistent as to have laid claim to the land in the name of one they well knew had been gone from the mundane scene for several years.

Richmond is about to celebrate the bicentennial of its foundation, that is by its present name; for as a matter of fact there was a settlement at the Falls of the James, a century and a quarter before that time. Concerning the origin of that settlement the historian Bancroft, in connection with the arrival of Sir Thomas Gates in Virginia in 1611, goes on to say:

"The colony now numbered 700 men. Dale, with the consent of Gates, went far up the river to found the new plantation, which, in honor of Prince Henry, a general favorite with the English people, was named Henrico; and there, on the remote frontier, Alexander Whitaker, the self-denying 'apostle of Virginia,' assisted in 'bearing the name of God to the gentiles.'"

For the life of us we can't see how this establishment of Henrico in the year 1611, four years after the permanent settlement at Jamestown, and eight years after the death of the Great Queen, could be fixed upon as the time and place for claiming the land in her name.

FRED C. MAHLER.

Raleigh, N. C.

THE ERROR was ours, not the early settlers'. Our thanks to Reader Mahler for correcting it.

—THE EDITOR.

Theological Training

TO THE EDITOR: Dr. Hart's article, Theological Training [L. C., September 25th], brings to mind some consideration of my own seminary work, so recently completed.

Those priests—of whom I am one—who upon graduation find their way into the rural fields of the East are bound, sooner or later, to be confronted with a problem more pressing than "how to run a first-class every member canvass" or "how to deal with vestries." I have in mind the prevailing ignorance and flagrant neglect of the Church's sacraments on the part of our own

so-called "communicants." The reason for this condition, I am convinced, is the inroads in religious thought which sectarianism has made in these country sections. Perhaps unconsciously, but at the same time actually, Churchmen have been influenced by the sectarian attitude toward historical Christianity with which they are daily surrounded.

But it is with remedy rather than reason that we are concerned; and when one reaches for a weapon with which to combat heresy there is always at hand the teaching office of the Church. However it is in this sphere that my experience found the seminary deficient. To mention an example already cited by Dr. Hart, I can not recall that I ever heard the terms *posse non peccare* or *non posse peccare* mentioned in seminary. Of course my own knowledge of theology tells me that the former is heretical and the latter orthodox, and makes me aware of the significant fashion in which the two are bound up with the doctrine of the Person of Christ and with the sacramental character of the Incarnation. But the question which runs through my mind is, Is the same true of all other recent graduates?

Perhaps it is true that there can be an over-emphasis upon scholarship. At the same time, however, we cannot expect our priests to teach historical Christianity until they, themselves, have been grounded in Christian doctrine—and the seminaries should provide this grounding.

(Rev.) J. RANDOLPH FIELD.

Cecilton, Md.

Marriage and Divorce

TO THE EDITOR: One is always loath to differ from the Rev. Dr. Bernard Iddings Bell, whom we all respect and admire. Yet I am venturing to do so, in the most friendly spirit, for I think that inadvertently he made a bad slip in his recent letter when he wrote that "*pagan marriages are not indissoluble*." If this was so, our present condition would be "confusion worse confounded," for those who wish to "marry" after divorce could simply qualify as "pagans" (which they really are as to any real profession of practice of religion!) and there you are!

God's own words, our Lord's teaching, and the preface in the marriage service all contradict this. The first marriage, which was not Christian marriage, was in the Garden of Eden, where God said, "They shall be one flesh." "Those whom God hath joined

The "Opening Service"

TO THE EDITOR: Not for argument's sake, but to sustain my position (and yours) regarding the opening service of General Convention, unless my memory is at fault, the rule of order of the House of Bishops, to which reference is made on page 397 of the October 2d LIVING CHURCH, was adopted when the opening service was the Holy Communion, at which the Convention sermon was preached. The rule has not been changed. I shall try to secure a change.

(Rt. Rev.) JOSEPH M. FRANCIS.

Indianapolis, Ind.

together let no man put asunder." Christ definitely supports this, when He reproved the Jews, "Moses because of the hardness of your hearts suffered you to put away your wives but *from the beginning it was not so*." And there are theologians who maintain that God instituted marriage at the union of Adam and Eve, in their innocence, when they possessed sanctifying grace, and that our Lord elevated this marriage into the sacrament of Christian marriage, hallowing as it were the original ordinance.

Marriage is marriage, be it pagan or Christian, and no divorce in either status gives God's permission for "remarriage" during the life of the other partner. Of course there is no marriage if there were "impediments before marriage," which would make such an attempted union "null and void" from the beginning. The Church of course has no jurisdiction over any but Christian marriage but this does not mean that pagan marriage is not real marriage or can be dissolved. Marriage has been defined as the interchange of mutual vows of a man and woman before a proper witness, followed later by "consummation." The Church simply blesses or solemnizes such union. A justice of the peace but legalizes it. Yet all true marriage, pagan or Christian, is indissoluble according to the word of God and the teaching of Christ. An annulment is quite a different thing for there was no marriage in the eyes of God.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

FR. KNOWLES himself points out that the marriage described as "from the beginning" was under the state of grace which Christ restored by His Atonement. Another point which might be made in support of Canon Bell's argument is that "marriage" as used in civil law is a modern use of the word, having as much similarity in actual meaning to "concubinage" as to the Christian use of the word "marriage."

—THE EDITOR.

The Name of the Church

TO THE EDITOR: I quite agree with your correspondent that one of the most important questions that the General Convention can take up is the question of the name of the Church. For myself I never have been able to see how there could be any objection whatever to the Prayer Book name: the Holy Catholic Church. I have never said, "I believe in the Protestant Episcopal Church," and never expect to. But I do constantly say, "I believe in the Holy Catholic Church."

The Holy Catholic Church in the United States of America—what name could be better?

(Rev.) EDWIN D. WEED.

Duluth, Minn.

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No. 15

EDITORIALS AND COMMENTS

Problems of General Convention—III

BY THE TIME this issue of THE LIVING CHURCH is distributed the 52d General Convention of the Church will have begun its sessions in Cincinnati. The services of the opening day will be over, the House of Bishops and the House of Deputies will have assembled and sent messages to one another declaring that they are ready to begin business, and the Woman's Auxiliary will have likewise settled down to its task.

In the past two issues we have discussed several of the more important problems to be considered by General Convention. The first five of these had to do with the Church's internal organization. The sixth, Christian marriage, was discussed at some length last week. There remain to be considered in this issue three important subjects having to do with the relationship of the Church to other communions and to the world.

We have announced these three subjects as Christian Sociology, Christians and War, and Christian Unity. However, we propose to reverse the order of these and will begin with consideration of the subject of Christian Unity.

7. CHRISTIAN UNITY

ONE OF the most hopeful aspects of the Christian history of the past 25 years has been the growing consciousness of the sin of a divided Christendom and the desire for Christian unity. The active interest of our own Church in the subject dates from the last General Convention held in Cincinnati in 1910, when Bishop Manning, then rector of Trinity parish, introduced the resolution calling for a World Conference on Faith and Order. It is therefore singularly appropriate that this subject should play a large part in the discussions of the present Cincinnati Convention, and it seems likely that that will be the case.

The attention of the Christian world has been particularly focused on this subject during the past summer by the two great world conferences held in the British Isles—that at Oxford dealing with practical problems of Life and Work and that at Edinburgh dealing with the fundamental underlying questions of Faith and Order. The findings of Oxford and Edinburgh will be brought squarely before our General Convention in a joint session at which members of our delegation to the conferences will make their reports. In addition a

formal report on the Edinburgh Conference will be made to the two houses by the Joint Commission on Faith and Order, which will also recommend practical steps to make the continued coöperation of this Church in the ecumenical movement effective. Specifically, the five recommendations that the Commission will make are as follows:

"(1) That the Presiding Bishop be requested to lead the Convention, in joint session, in a suitable corporate act of thanksgiving to God for His blessing and guidance of the Edinburgh Conference.

"(2) That a special message of thanks be sent to the officers of the Continuation Committee who prepared so effectively for the conference.

"(3) That the Commission on Faith and Order be continued, with power to elect additional members, and be directed to coöperate on behalf of this Church with the Edinburgh Continuation Committee in further plans growing out of the Edinburgh Conference.

"(4) That the Commission be instructed to arrange for the careful consideration of the Report of the Edinburgh Conference and the preparation of a reply on behalf of this Church to be transmitted to the Continuation Committee.

"(5) That the sum of \$2,000 per annum for three years be added to the budget for the work of the Commission."

It is to be hoped that all of these recommendations will be adopted by General Convention.

Although not included in the published report, it is probable also that a resolution will call for appropriate steps to enable this Church to participate in the proposed World Council of Churches. If there is to be such an organization, to deal with matters of common interest to all of Christendom, it is of the utmost importance that the Anglican, Old Catholic, and Eastern Orthodox communions be adequately represented. If these three communions take an active part in it, the World Council of Churches may begin to assume a genuinely ecumenical character and become a potent force for militant Christianity in a changing world. If on the other hand the proposed council is left to the Protestant communions it cannot be anything except a pan-Protestant world organization—a sort of super-Federal Council of Protestant Churches. In such an organization as that our own Church would, of course,

be out of place, but in a truly world-wide council including Catholic and Orthodox as well as Protestant bodies, Anglicanism should play an important rôle. The various safeguards introduced into the plan at Edinburgh make it reasonable to hope and believe that the proposed World Council of Churches will be such an inclusive organization.

The matter of Christian unity will also be brought to General Convention by the report of the Joint Commission for Conference with the Methodist, Presbyterian, and Lutheran Churches, commonly known as the Commission on Unity. The report of this Commission is not yet available, as its final meeting was held only last Monday in New York. It is understood that this Commission, of which Bishop Parsons is chairman, has been conducting conversations with all of the Protestant bodies with which it was instructed by General Convention to establish relations, and that the conferences with the Presbyterians have been particularly fruitful, resulting in the tentative draft of a concordat. Whether or not this is ripe for presentation to General Convention we do not know nor can we comment on its terms in the absence of the final text. Any proposal involving a concordat would, however, certainly require extended discussion and searching criticism, so that we think it unlikely that anything like final action in this matter could be taken at the present Convention. It would be most unwise to attempt to secure action on such a proposal without an opportunity for full and free discussion in both of the communions involved.

Still another way in which the matter of Christian unity will be brought to the attention of the Convention will be in the proposal to reorganize the Advisory Commission on Ecclesiastical Relations, dividing it into several departments, to each of which is committed the fostering of friendly relationships with a specific segment of Christendom. This again seems to us a good proposal inasmuch as it would put our relations with the Christian world on an orderly and regular basis.

In the face of an increasingly hostile world a divided Christendom is weak and ineffective. A strong united Christendom, firmly grounded in the Catholic faith and order and rooted in the Catholic sacraments, however diverse the expression of its life might be, would be a powerful force for the reconstruction of the world on Christian principles. However remote that possibility may seem, its accomplishment is nevertheless within the power of Almighty God if Christians of every name will coöperate in achieving it. Such a goal is well worth fighting for despite the seemingly insuperable obstacles that admittedly lie in the path.

8. CHRISTIANS AND WAR

THE DARKENING shadow of war is a menace of which the whole world is conscious. The threat of a world conflict in which civilization itself may well be at stake is one that must cause especially grave concern to Christians everywhere. Since the last General Convention there has been a minor war in South America, the conquest of Ethiopia by Italy, the bloody Spanish Civil War with its international complications, and the undeclared war between China and Japan. The last-named war is particularly close to us in the Church because of our missionary interests in both of these countries and the strong bond of inter-communion which binds us to the native Holy Catholic Churches in the Orient.

Before another General Convention can meet in 1940 there may well be other and even more serious wars. It is possible that the major countries of Europe may be involved in these; it is not beyond the realm of possibility that our own nation may be drawn into the conflict.

Has the Church a responsibility to her own people and to the world in this serious crisis? Has she any message to offer as to her own attitude and that of her communicants toward war in general and particularly toward a war in which this country may be involved?

The question is not an easy one. American Christians have a loyalty and a duty to the State and to the Church. In every war in which this country has heretofore been engaged, the Church has rightly or wrongly felt the obligations of these loyalties to coincide. Whatever may have been the case in the past, can the Church approve of modern warfare with its utter disregard of human rights and its brutality toward civilian populations?

The House of Bishops has told us that "the Cross is above the flag." How is this principle to be carried into effect if war should come?

We cannot attempt to answer these questions within the confines of a brief editorial, nor do we pretend to know the full solution of them. We do say that they are matters that are of the utmost concern to the Church and that ought to be clearly and frankly faced at General Convention. Dodging the issue is not going to help the man in the pew if he is called upon to make this difficult decision. We do not believe that the Church should endeavor to make "pronouncements" on the details of international relationships nor even perhaps to condemn specific nations for their violation of Christian morality and common decency. We do believe that it is not only the right but the duty of the Church through General Convention to give guidance to its own communicants as to their own attitude toward war and the conditions that lead to war.

9. CHRISTIAN SOCIOLOGY

BY "CHRISTIAN SOCIOLOGY" we mean the whole interrelationship of God, man, and society. This is basically a religious question. The Catholic faith teaches us that God is the Father of all mankind and that all men are therefore brothers, regardless of race, color, or nationality. This is a statement so familiar to us that we generally overlook its tremendous significance and far-reaching implications.

If all men are brothers and common sons of Almighty God, then certain doctrines that are widely held in the modern world must be ruled out as rank heresies. Foremost among these is the Nazi doctrine of blood and soil, with its teaching of the superiority of the so-called Nordic race and its attempt to reduce Christianity to a Teutonic religion. Equally heretical is the doctrine of Communism, with its substitution of the brotherhood of the proletariat for the universal divine sonship of all men. Nor can we reconcile the tenets of Fascism or of unrestrained Capitalism with the Christian and Catholic doctrine of God and man.

We have described these things as heresies. This we do not because Naziism, Fascism, Communism, and Capitalism are not mere economic theories or political doctrines. They are basically religious, since they affect the innermost convictions of the men and women who follow their teachings. Every man, however irreligious he may seem to be, has actually a religion and a god enshrined in his heart. That religion may be a crass and materialistic one and its god may be of the earthy, but it is a religion nevertheless and as such it is the guiding force of his personality.

Is it not the duty of the Church to give guidance to her members in this war between conflicting religions? Is it not as important for her to denounce the heresies of Fascism and Communism in the 20th century as it was to denounce those of Gnosticism, Arianism, and the like in the early centuries of

her life? Shall she not place over and against these false religions the true religion of our Lord and Saviour, Jesus Christ, and indicate to her followers something of what that true religion means in terms of current social problems?

The world is looking to the Church for her attitude on these important matters. Christians, frankly bewildered, are looking to their leaders for guidance. Churchmen today are looking anxiously toward Cincinnati, wondering whether General Convention will give them any constructive guidance or whether it will disregard these matters of first importance and concern itself wholly with wrangling over petty ecclesiastical details.

General Convention has before it a solemn responsibility. May her members under the guidance of the Holy Spirit meet that responsibility squarely and courageously.

Debt and Missions

THE SURVEY of the indebtedness of the Church made by the Rev. John W. Gummere and published in this issue under the title *Debt and Missions, 1937*, is a study of the utmost importance. Fr. Gummere has gone into this matter with great care, corresponding with the bishops of every diocese and with the heads of 250 Church institutions. His study follows a similar one made two years ago and is more complete than the former one. Nevertheless, comparison of the two studies shows some interesting and significant facts.

It should be said that Fr. Gummere received a high measure of coöperation from those with whom he corresponded. Virtually all the dioceses placed at his disposal such facts as were available concerning their debts and the debts of the parishes within the diocesan bounds. In the case of the institutions fewer replies were received and therefore it has been more difficult to estimate the debt of these. Fr. Gummere tells us that no one who replied showed any resentment over the inquiry, which all appreciated was being made in the interest of obtaining a fair and accurate picture of the situation in the Church.

From his study Fr. Gummere concludes that the total debt of our Church—National Council, dioceses, parishes, and institutions—is somewhere in the vicinity of \$35,000,000. If the average interest rate on this indebtedness is 5% the Church is paying to its creditors in interest alone \$1,750,000 a year. This is more than the amount derived from current contributions for the entire foreign and domestic missionary work of the Church administered through the Church Missions House. Moreover, this indebtedness is being reduced only at the slow rate of approximately 1% a year.

A moment's reflection will show the crippling effect of this enormous debt on the missionary work of the Church. These debts must be serviced. The bankers must be paid. The Church is not bankrupt, but it is paying a disproportionate amount of its income for interest on indebtedness accumulated for the most part in the years before the depression.

We cannot do much about those old debts except to reduce them as rapidly as possible and pay them off as soon as it can be done. We can, however, take thought for the future and be careful not to run the Church into new debts that will further paralyze the missionary cause, the life-blood of the Church.

Here is a matter that should be given very careful thought by bishops, diocesan treasurers, executive councils, rectors, vestries, and treasurers of parish and Church organizations. Fr. Gummere makes four suggestions that may well be considered by General Convention. Whether a canon limiting

the borrowing rights of vestries would be feasible or advisable is open to question. For our part we feel that any such canonical restrictions should be diocesan rather than general. The other three suggestions we endorse fully and we hope that they will receive the attention of the Budget and Program Committee and of General Convention. Even more important, we hope that this whole subject will be carefully considered by the diocesan, parochial, and institutional units who are in the last analysis responsible for the contracting and paying of the Church's debt.

The Drama of Missions

THE PREMIERE production of the Drama of Missions in Philadelphia on the 18th Sunday after Trinity was a notable success. This week's cover picture shows the grandeur of the concluding scene, *The Pact of Missions*. It bids fair to be an equal success in Cincinnati and a great stimulus of missionary interest. Before the days of the printed page, the pageant was a favorite method of instruction and inspiration, and in these days of the multiplied printing press and its unceasing products, we find a reversion to the pictorial to achieve the same ends. The truly marvelous development of the motion picture and the encouraging development of the pageant represent a sincere desire and effort to increase the means of amusement and instruction, for both religious and secular purposes.

As a writer in the *Holy Cross Magazine* said several years ago, the Church never intended to eradicate the dramatic instinct, but sought to use it for the furtherance of the Faith. The people were taught the facts of their faith and were shown how to act it out in charming little dramas, pageants, and pantomimes produced in the church yards and parish buildings and often in the churches themselves. The same dramatic instincts were appealed to in the Church services. The processions on the great festivals, and especially the Palm Sunday procession, the veneration of the cross on Good Friday, the crèche at Christmas time, were and are the Church's way of teaching great facts and truths through appeals to the inherent dramatic instinct in human nature.

England was behind continental Europe in utilizing this instinct. After the Norman invasion, however, there was an immediate adoption of the idea, which flourished and developed until the end of the Tudor epoch. Then there was a decline, almost a default, through the period of Puritan control. The Puritan revolted against every ceremonial device, just as he abandoned as a sacerdotal trick or delusion every ritualistic means of grace, but with the Restoration and the decline of Puritanism as a political force there was a revival of the pageant, and it has continued until the present day as a great factor in the lives of the people in rural and more remote parts of the island.

Not the least helpful feature of the Drama of Missions is this spirit of coöperation which was engendered. Over and above the committees and the several staffs there were upwards of 1,300 participants from the various parishes of the diocese of Pennsylvania and from the mission field. There will be an equal number at Cincinnati. This great group have been rehearsing for weeks, learning to know each other and to work together for the greater glory of God. From now on, to them, as well as to the great audience the word "Missions" will have a new and deeper significance. Bishop Taitt and Dean Shreiner and his committee are entitled to great credit for their conception of the idea and for their untiring efforts; and to the director, Percy Jewett Burrell, who will also direct

the pageant at Cincinnati, unstinted praise is due for the skill with which the arrangements were planned and executed and for the deep devotional spirit which permeated the whole performance. *The Glory of the Light* bids fair to mark an important epoch in the history of the American Church.

Religious Illiterates

THESE WORDS appear in the section of the National Council's triennial report to General Convention devoted to the Department of Publicity:

"There is urgent need for a reawakening of aggressive loyalty to the Church press. The four privately published Church journals continue to serve an indispensable purpose, and their support by people of the Church continues to be lamentably inadequate. The papers deserve greatly increased subscription lists, and parishes and dioceses can do much to promote reading of Church papers by Church people—a matter that should be constantly and continuously promoted by publicity organizations."

The Episcopal Church has nearly a million and a half communicants. The *Spirit of Missions* reaches less than 40,000 of these. The combined circulation of THE LIVING CHURCH, the *Churchman*, the *Southern Churchman*, and the *Witness* is probably also about 40,000. The monthly and quarterly Church periodicals of general circulation—*American Church Monthly*, *Holy Cross Magazine*, *Cowley*, etc.—probably do not total 30,000. Allowing for duplications, a generous estimate of the number of Churchmen who read any Church paper, other than a parish or diocesan one, is 100,000—and this is only about 7% of the Church's communicant "strength."

Moreover it seems fair to assume that people who don't read religious periodicals don't read religious books either. If that is true, then we are actually a Church of religious illiterates. Can that be the reason for many of our troubles and elements of weakness?

The Church Historical Society

ON MICHAELMAS the Rev. George W. Lamb retired as vicar of the Church of the Advent, Hatboro, Pennsylvania, and will hereafter devote his time to the Church Historical Society, of which he is librarian and treasurer. Fr. Lamb has already given a great deal of loving and devoted service to this society and it is to be hoped that with his retirement from the parochial ministry he will be able to make an increasingly valuable contribution to it. The Church Historical Society, the purpose of which is the preservation and publication of historical documents connected with the Church, the investigation of its history, and the development of interest in all relevant historical research, is performing a service the value of which is all too little appreciated. Moreover, through the publication of the *Historical Magazine* the society is arousing interest in the early history of our Church. Our rich heritage ought to make us enthusiastic for the continuing growth and development of the Church and therefore the publication of the *Historical Magazine* has a direct bearing upon the present-day development of the Church. We hope that the society and the magazine will attract an increasing number of Church people to the support of this fine work.

ACKNOWLEDGMENT

CHURCH WAR RELIEF IN CHINA

Susan S. Harrison, Honolulu, T. H.\$5.00

The Attack on the Grandmothers

A Defense of the Pacifist Position

By the Rev. William Owings Stone

Rector of St. Mary's Church, Hampden, Baltimore, Md.

ONE OF THE really sad things in our time is to see men and women who have been spirited pacifists all their lives suddenly transformed into man-eating militarists. Most of them justify their change of spirit by saying, "Look at Spain: there democracy is in danger, there the people are on the defense, it is my Christian duty to be helping the Loyalist forces. We can't stand to see Fascism cover the face of the earth. The fight for real peace is to hand Franco, Hitler, and Mussolini a good beating in Spain. We can't be passive in this hour of crisis. The fight is democracy or Fascism." In other words the dilemma of the pacifist is no new one, but the old, old one that is always posed: "What would you do if your grandmother was attacked?" Only this time our grandmother happens to be dear old Spain, Russia, and France. And one has even heard it said: "If Hitler and Mussolini win in Spain, then America will be next." Perhaps that is pushing the propaganda a little too far; nevertheless, "let's save the world for democracy before it's too late," "let's stop these 'mad dogs.'"

The tragic part is not that played by pacifists who hold to their conviction because of sound ethical and religious reasons, but these friends of the "pacifist Left" who have so much faith in another "war to end war," another world war to "save the world for democracy." Here indeed is a "united front" of munition makers and Communists, of militarists and Socialists, of nationalists and "Left new-dealers."

I would ask that the "not so sure pacifist" consider four practical points:

(1) That the last war was a holy war with similar slogans. That our fathers fought for the same great causes, that the "unknown soldier" went to war with the same phrases on his lips. That the last war brought not peace but a treaty which created and creates violence, discord, and confusion. That out of the last war came dictators, not democracies.

(2) That the United States or England is not going to enter any war except where economic interests are endangered. Another world war would be to defend a dying capitalist economic order and the British empire. England dare not move in the Spanish crisis, because the prestige of Mussolini is important to certain British interests. England will only go to war when the "lifeline" of the empire is in danger.

(3) That as soon as the United States enters a war we already have Fascism at home. The War Department has plans for "industrial mobilization," part of which have already been introduced into Congress. Stephen Raushenbush, who was secretary of the Nye committee on investigating the munitions industry, has pointed out the dangers of such legislation and named them "military dictatorship."

(4) That the one great task before our generation is to prevent another world war. If we cannot prevent another general European conflict, at least we can do all in our power to keep the United States sane. To that end our "neutrality legislation" will help, but the best insurance will be a peace-minded country, men and women who hate war, men and women who denounce war and swear never to support or sanction another.

The pacifist position is still secure; it rests upon solid rock. It has its roots in enduring righteousness and can never fail. The pacifist can bolster that conviction with practical events.

Debt and Missions 1937

By the Rev. John W. Gummere

Rector, St. Andrew's Parish, Charles Town, W. Va.

THERE IS ALREADY evidence which leads us to believe that the approaching General Convention may well go down in history as one that chose to face realities with good courage. This is seen not only in the lively discussions of various subjects of great importance which it will consider, but also in the fact that a proposal will be made by the National Council to have a committee appointed which shall be charged with the responsibility of making a broad survey of our missionary work, its policy, and administration. The very undertaking of such a work will inspire the confidence of many of our clergy and laity who in recent years have had reason to experience a certain degree of uneasiness.

It will be well to recognize the fact, however, that even if such a committee were to present to the following General Convention a masterful report, characterized by clear knowledge of present conditions and imbued with a statesmanlike foresight, it would not necessarily follow that the Church would be in a position to avail itself of the full value of its findings. The explanation of many a condition in the missionary fields is to be found in those other portions of the Church which have been responsible for the creation of those fields and for their maintenance in varying degree. If missionary works have suffered from lack of financial assistance, many and varied factors will have contributed to that situation. These have been frequently described in terms of ignorance, selfishness, lack of faith and interest, mistrust of policy, etc., and anyone will recognize the truth of the description; but in no case will the description be complete until there is also taken into consideration the financial condition of the Church at home. It is obvious that the capacity of a congregation to give to missions is related to its inescapable local obligations. Whether these have been incurred wisely or foolishly is not the point. The point is that they are now an accomplished fact and must be met in the immediate present, although at the same time steps may be taken to prevent their becoming worse in the future.

That the financial policy of the Church at home cannot escape affecting the financial condition of the missionary field must therefore be self-evident, for the two are inseparably knit together. Here it would seem that we come to the crux of the matter, and the surprising element in the picture is that the startling affinity between the financial philosophy of certain national governments and the financial philosophy of the Episcopal Church is not generally perceived. So marked indeed is this similarity, in that both are prone to borrow without so much as a thought as to when the debt will be paid, that the Episcopal Church would seem to have lost all right to be critical of this aspect of any of those governments. The only possible explanation of the expressions of criticism which have been voiced by certain of our more prominent clerical representatives is that they are not given to meditate upon the extent of those debts which they themselves have either encouraged or permitted the laity to create in their own dioceses and parishes.

THE AMOUNT paid annually for interest on indebtedness by the National Council, dioceses, parishes, and Church institutions is considerably in excess of the amount given to the general missions of the Church. Moreover, that indebtedness is being reduced at the slow rate of 1% a year. These facts are brought out in this article, based upon a painstaking survey of the debt situation of the Church; and the crippling effect of this enormous debt—more than \$35,000,000—on the missionary enterprise is indicated. Some possible steps toward a solution of the problem are also suggested.

It is perhaps too much to expect that consistency may become our watchword.

Indeed the most disconcerting part of the present situation is the casual manner with which some of us view these debt children whom we have begotten quite promiscuously and then abandoned. "How much do you owe," I asked one, "on this splendid parish house with this handsome office upholstered in red leather?" "Only \$100,000," he

replied, "and that is nothing for these people to carry." It was a glib answer and utterly unthinking. The true answer can only be given by the 200 women of that parish who are working year in and year out to pay that wretched interest charge. An inspiring objective is thus nicely arranged for those new and younger women who each year are added to the rolls, if they are added. Can there be any wonder that confirmations decline when such projects are offered in the name of religion? And while these noble 200 struggle along, our crippled missionaries see little children die of curable disease and cannot help them, but must shut their eyes and grieve. Who can hold the 200 responsible? They have but followed their pastor and he has but followed the philosophy of men who have long since departed from the way of that great apostle who wrote, "Owe no man anything but to love one another." It is high time that the Church in General Convention assembled told us and helped us to pay our debts and took such steps as should make impossible the development again of such a situation as now confronts us.

THERE IS one who would like to know how much that parish house has cost. The rector might answer the question in terms of dollars but such a reply would be utterly inadequate. If the original debt were being substantially liquidated each year that would be one thing; but it is not. Rather, it is being *carried*, and it is being carried at the expense of the afflicted and the poverty-stricken and the unevangelized in every quarter of our own country and of the world. Their plight is part of the cost of that building. If that be not true perhaps the rector who bravely reports a debt of \$684,000 on his parish and the good bishop who does not report a debt of \$813,393.87 on his Cathedral Foundation will be good enough to enlighten us.

The debt of the Episcopal Church however is not made up of glaring instances such as these, although there is nothing particularly remarkable about that parish house. Rather, a large proportion of it is made up of what one might call little debts of five and ten and twenty thousands; little only in comparison but hard enough to pay in actual experience. These are the little foxes who spoil the vines before the vintage, and to their elimination attention may well be given.

Just what is the debt of the Episcopal Church in the continental United States? This writer does not pretend to answer that question with absolute accuracy. No one who knows anything about Church statistics would presume to try to answer

in such way. I can only write of those debts which I have seen reported in diocesan journals, of those which in letters have been reported to me personally, and of others which entirely responsible persons have told me about during these last two months in which I and my able helper have been concentrating on the subject. In the compilation of the following figures we have had the most generous and kindly coöperation of nearly 300 people, secretaries of conventions and officers of institutions who with uniform kindness have told us of their condition. We ourselves are in their debt.

THE DEBT of the Church may properly be divided into four classifications: (a) the National Council, (b) diocesan, (c) parochial, including cathedrals and missions, (d) institutions.

Owing to the fact that many institutions operating under the aegis of the Church are not diocesan in charter, while others are, it was seen that the risk of overlooking some debts and of duplicating others would be run if figures on both diocesan and institutional debts were sought at the same time. And so to avoid troubling the bishops, who in not a few instances would be apt to be away from their offices during the summer, it was decided not to seek figures on diocesan debt at all. It happens that in five cases these figures were volunteered, and since they do not seem to cover institutional debt which was otherwise reported they have been included in this survey.

The debt of the Bishop of Chicago (corporation sole) has been lumped under the head of parochial debt. It is recognized that this is not an accurate classification but after all we are interested in totals rather than groupings.

The debt of the National Council as reported in Bulletin No. 77 is \$780,837.71.

The five dioceses above referred to reported a debt of \$131,964.82.

From 75 of the 89 dioceses and missionary districts in the continental United States either journals or letters were received, and these revealed a total parochial debt of \$22,844,905.79. It should be borne in mind, however, that many churches having substantial debts do not report them at all. On this point I need only quote the secretary of the convention of the diocese of New York, who writes: "Our parochial reports give our people opportunity to report such figures, but few of them do."

The above figures on parochial debt enable me to make an interesting comparison and to draw a striking conclusion which is perhaps of greater significance than any other statement in this article.

Two years ago I made a similar survey and received information from 65 of the 89 dioceses and districts. These reported a total parochial indebtedness of \$22,395,996.54. This figure however should not be compared with that which is reported by the 75 of this year's survey, for while some were heard from this year who did not report in 1935, so also there were some who reported in 1935 but did not do so this year. There were only 57 dioceses and districts which gave us figures in both years and it is the comparison of these which is profitable. These same dioceses reported \$20,938,318.64 in 1935 and again in 1937 they reported \$20,514,263.17. It should therefore be noted that while 90% of the reported parochial indebtedness of the Church is found in these 57 dioceses, they were only able to reduce their indebtedness by \$424,000 in a period of two years, and this sum is almost exactly 2% of their debt. If the existing parochial debt of the Church is being reduced only at the rate of 1% per annum, then it would appear that

we may still be paying interest on some of those debts for a long time to come. Is it not possible that some bishop or deputy to General Convention may read these words and so call the attention of that body to this condition that it may come to our assistance?

As has been stated above, there were certain dioceses (six in all) which gave us their figures two years ago but from whom nothing was heard this time. They then listed a parochial debt of \$1,337,394.12. We may therefore assume that their rate of reduction was the same as that of the above described 57 and that 2% should therefore be deducted from their total. This would bring it down to \$1,310,646.24 and some such figure as this should be included in any effort to compute the debt of this classification in 81 of the 89 dioceses and districts.

In the survey of the institutions letters were sent to those 250 whose names appear in the *Living Church Annual* of 1937 on pages 118 to 128. It should be stated that these include hospitals and convalescent homes, guest and rest houses, institutions for child care, homes for the aged, houses of mercy, and Church settlements; and it should be further noted that these do not include seminaries, colleges, or educational institutions classified as such in that publication.

REPLIES were received from 46 who reported a total indebtedness of \$3,908,309.22. In contrast to these, 106 gave us the joyful news that they had no debt at all while officers of eight other institutions did not seem to know whether they had any debt or not. No replies were received from 90.

Before leaving this portion of the survey, it may be pertinent to state that a preponderant proportion of this debt is found in Church hospitals. There are a number of these, both large and small, in various parts of the country, which have made a great record in managing to continue debt free while others are so badly entailed as to be about to pass out of the possession of the Church. Tragic though these circumstances may be for those whose life interest has been centered in their maintenance and advancement, nevertheless it may well be that the pioneer work which the Church has done in this field is now over and that it is at this time the turn of others to take it up.

In recapitulation we find the following:

National Council	\$ 780,837.71
Five diocesan debts	131,964.82
Parochial in 75 dioceses	22,844,905.79
Parochial in 6 dioceses (estimated)	1,310,646.24
160 out of 250 institutions	3,908,309.22
Total*	\$28,976,663.78

THESE FIGURES have been compiled with the most painstaking care and those which refer to parochial debt have been checked by a certified public accountant. Anyone may see that the institutional figure is far from complete and that the diocesan figure is scarcely suggestive. When it is further recalled that no effort was made to survey the educational institutions classified as such, it would not seem amiss to list our Church's debt at \$35,000,000.

This of course does not mean that we are bankrupt. Land
(Continued on page 439)

*Later reports from several additional dioceses and four more institutions bring the totals up to the following table:

National Council	\$ 780,837.71
Five diocesan debts	131,964.82
Parochial in dioceses and districts	12,276,637.58
164 out of 250 institutions	3,909,458.54
Total	\$31,098,898.65

What Is the Presiding Bishop For?

By the Rt. Rev. Walter Mitchell, D.D., S.T.D.

Bishop of Arizona

INTEREST in and discussion of this question is all to the good. The more, the better. It is too bad that there has not been more. The editorials in *THE LIVING CHURCH* last fall deserved to elicit much more discussion than they did. Even so, perhaps now that General Convention is meeting, the thinking of the Church can be crystalized into a general agreement, which will stabilize the office for years to come. It has been experimented with long enough. A good while ago I ventured to discuss the question, What is a bishop for? I now raise the question, What is the Presiding Bishop for? Let us go back to first principles and the first things for the answer.

We would surely all agree that our Lord's chief concern is—not was—for the lost and straying. They come first. One such, according to our Lord Himself (St. Luke 15), is of more concern (not of more value) than ninety and nine safely in the fold. If that be so, then the lost and straying must certainly be the chief concern of the Presiding Bishop, as of every other bishop, every clergyman, every member of the Church. Anyone knowing the present Presiding Bishop knows that this is true of him. It is anything but true, in my opinion, of all other bishops, clergy, and lay members, and we might as well face it frankly.

The Church, as such, has actually come in between God and the individual member. The Church, the Body of Christ, the company of believers, the fellowship of the brethren, the organ and vehicle of the Presence and Power of God the Holy Ghost—call it what you will—seems no longer to know what it is for. It was established to meet a world need, nothing less than the salvation of the world. It was to be the *means* to this end. But, with the passage of time, it began to have a life of its own which it is now convinced it must serve first. Instead of the heartening and rallying cry of "Save the World," about all we hear nowadays is the soul-destroying, enervating cry of "Save the Church"! The Church, the means, has become, too largely, the end. No wonder, then, at all of this talk about the office of the Presiding Bishop of such a sort as will serve not the lost and straying so much as the Church. And no wonder, either, that God cannot bless, because He cannot use, a Church which so misconceives her mission.

If the Church be simply a means for saving the world, then, of course, the Presiding Bishop, as every other bishop, clergyman, and lay person, is also a means to that end. We talk about the "missionary spirit" as though it were something apart or different from the Spirit of the Church. The fact is that unless every bishop, clergyman, and lay member is aflame with this same "missionary spirit" (no matter whether in the most metropolitan diocese or parish or in the heart of Africa), then he is none of Christ's and crucifies Him afresh, because he has substituted something other and less for his reason for living at all, than the saving of the world.

Granting, then, that the Presiding Bishop's first concern must be for the lost and straying, how shall we implement his office to that end? There seem to be some, let us hope only a few, who think that severing the office from the presidency of the National Council was a forward step. They have the idea that the activities at the Church Missions House are altogether, or almost altogether, secular and that any good business man could manage that better. On the contrary, that work is

just as spiritual, as truly representative of the so-called "missionary spirit" as the highest act of worship anywhere in the Church. The only way in the world we can have a part in any work which is beyond our personal reach, is through our prayers for such work, by throwing our influence behind it, and by our financial support of it. Our money is just ourselves in a usable form and is just as spiritual or as material as we are. The falling off in financial support is but the barometer, showing the falling off in spiritual life. They rise and fall together. What leaves us as money gets transmuted into ministering to the lost and straying, in new births through Baptism and all the rest of it, than which there is no higher responsibility or privilege in the Church, and to the furtherance of which the Presiding Bishop could not better use his time and talents anywhere.

If saving the lost and straying be the Church's chief responsibility, then the separation of the office of the Presiding Bishop from the leadership of the Church in this, its greatest privilege and responsibility, is such a serious backward step that the sooner it is corrected, the better. We have been long years arriving at the point where we saw that we just had to organize properly for this, the first business of the Church, which we call the "general work of the Church" because it is the work of all of us. Surely it is not necessary to repeat again the arguments which led to this organization of the Church, in its corporate capacity, in 1919; or to point out how poorly equipped she was before that date to do her work. With our usual conservatism, we took one step at a time, but at last we did arrive at the logical and inevitable conclusion where the one of us who represented all of us was made the head of the work for which all of us were responsible.

How different in the Church of England! While the Archbishop of Canterbury is the head of that Church, he has absolutely nothing officially to do with the missionary work of that Church. I am reliably informed that the present Archbishop of Canterbury has expressed the opinion that when our Presiding Bishop headed the National Council we had the ideal plan. He envied us. We should restore it.

As it is now, we have a double-headed arrangement which has worked badly and must be embarrassing to both of the bishops concerned, as it is for the work. The Presiding Bishop now has the relation to the National Council that the "chairman of the board" has to many a secular corporation; but the plan does not apply to the Church. Indeed, the Church could very profitably stop aping big business in a lot of her policies and thinking.

IF THE Presiding Bishop is to return to his proper relation to the chief concern and responsibility of the Church, that of saving the lost and straying, what changes should be made in the office? Here are some suggestions:

- (1) Make him again the president of the National Council.
- (2) Release him from all diocesan responsibility, which would mean electing him for life or until he becomes, say, 70, when he should resign administrative responsibility anyhow.

Why should he continue to have jurisdiction? Instead of trying to find a proper diocesan, just because the canon now requires it, why not change the canon so as to enable him to give

himself more effectively to the main proposition? But, if he must have jurisdiction, let us settle that in the light of the chief reason for having a Presiding Bishop. All who have written on the subject agree that, if a jurisdiction at all, it should be a small one. How anyone could believe that and still talk about the diocese of Washington is beyond me. The *Living Church Annual* for 1937 gives it as having 131 clergy and 112 churches and chapels. As our dioceses go, that is a big diocese. It has kept one Bishop busy for many years. The suggestion is open to other and even more serious objections. Much has been written about the "dignity" of the office of the Presiding Bishop. How did we get that way? The word "dignity" has a meaning we all understand. Read the New Testament again. Search carefully. See if you can find anywhere in the entire New Testament (except in the Book of Revelation, which has nothing to do with the Church here) any picture of our Lord or of His Apostles or disciples generally, that fits what we mean by that word! It is just not there. And if the Church, from top to bottom, from beginning to end, would forget that word and all it stands for, and were more nearly to approximate the New Testament and early Church conception of the purpose of bishops, clergy, and lay people, there would be more hope for us than there is.

Then there is the matter of "rank." It is argued that the Presiding Bishop should have the title of Archbishop in order to "rank" along with the heads of other Churches. The changes are rung on this theme. Let no Roman or Greek or other Anglican dignitary have anything on us! No siree! We'll show 'em; we'll rank with the best of them! Again, what is our standard? I seem to recall something in the New Testament about this very subject of "rank." One day the apostles were having a row over this very subject of which of them should "rank" the others. You remember what our Lord thought of that then. He placed a little child in their midst, who of course had no rank whatsoever, and told them to become like that modest little child.

What other, secularized Churches do is none of our concern. But let us face squarely the question whether we are to attempt to outdo them in worldly show or to follow the known will of our Lord. In the face of the terrible condition of the world, due in large part to this very secularization of the Church, what have we to do with "dignity" or "rank"? Read what Drs. Burton Scott Easton and Howard Chandler Robbins have to say on that subject: "Civilization has entered a penumbra of pessimism in which human thought finds itself inadequate to the high requirements of philosophy, human emotion inadequate to great expression in art, and human purpose impotent in the face of impending disaster. We see starvation in the midst of plenty, poverty in the midst of heaped-up riches, and over all, gathering portentously, the black clouds of imminent war. There is only one hope of escape from the plight to which humanistic pride and self-complacency have brought civilization, and that is that God will again confront man with His reality and thereby shatter man's self-complacency, and build His kingdom in humble and contrite hearts" (*The Eternal Word in the Modern World*, p. 43).

How prone we are to "fall" for show, rank, dignity! Not all the results of the Lambeth Conference, so far as we are concerned, have been wholesome. "Princes of the Church," and all that the words imply, belong to the Church at her worldliest, her lowest spiritual ebb. I do not know just how many bishops of the English Church are, *ipso facto*, members of the House of Lords, and "rank" or "rate" the title, "My Lord"; but apparently all the rest share in the title. Whether that sort of thing sets forward our Lord's purposes in England

is not for me to say; whether the "common people" in England hear more gladly and follow more loyally a bishop who is a "Lord Bishop" than they would one more in the tradition of the early Church I do not know. But one thing I do know. In a democracy like ours there can be no question. It is, therefore, disheartening to have the discussion of the office of the Presiding Bishop turn on such questions when, if Drs. Easton and Robbins are right (and we know they are), not only the future of the Church but of the whole of Christendom, as well our entire rotten, pagan civilization (of which the Church hankering after "dignity" and "rank," is too much a part), are at this very moment when we are talking about "dignity" and "rank" tottering in the balance.

WHAT EARTHLY USE would it be to make the Presiding Bishop resident in Washington? Swap a very tenuous relation to the financial capital of the country for a more definite and vicious embroilment in politics and with politicians? Much has been made of the fact that the great cathedral there would provide an unrivaled setting in which the Presiding Bishop could "strut his stuff," with all sorts of flunkies and functionaries to add to the pageantry of it. My! How he could show "rank" and "dignity"! Suppose he could? What for? Do you suppose it would please God, or impress the world? What is required for that is such a return to the apostolic procedure, such a devotion to this chief responsibility of us all as would make us worthy descendants of those first Christians who turned their world "upside down." That would manifest forth beyond all question God's approval of the Church, as the Body of Christ, sure enough. "Dignity," "rank," worldly pomp, and show will never do it.

Speaking of our democratic country, it has seemed to me a great pity that the only men who can represent us abroad as our ambassadors to foreign countries are wealthy men. That is bad enough. But if it should be so that in this Church of ours we have reached such a worldly state that only clergy known to have or to control wealth could possibly keep up the "dignity" of any diocese, what would we think of that? More serious still, what would our Lord think of it? You remember, speaking of John the Baptist, He asked the people what they went out to the wilderness "for to see." He went on to say that those who "wore soft clothing and lived delicately were in kings' houses." To bring his reply up to date, he would have to add to "kings' houses" the houses of some of the "princes of the Church" and the better-paid clergy!

Again, what is the Presiding Bishop for? To lead the whole Church to its proper work of saving the lost and straying! Unless all of us give ourselves unreservedly to that, what has happened in Russia and Mexico and is now happening in Germany and Spain will happen here, and, I make bold to say, ought to happen here. Judgment, as always, must begin at the House of God. Why not with our House of Bishops? I believe in the episcopate as much as anybody, but I have no time at all for that conception of it which is fairly prevalent in the Church today.

Whenever the subject of the work of a bishop comes up, sooner or later the back-breaking and heart-breaking part of it is summed up in "the care of all the churches." At once, you see, that puts us bishops right in the tradition of St. Paul. I reckon we bishops ourselves like to think that. But, if we modern bishops are to restore—not continue, for few of us (and I as little as any) have done that—if we are to restore the Pauline way let us go back and read and appropriate to ourselves that whole passage and then go out and duplicate it. "In labors more abundant, in stripes above measure, in prisons

more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness."

It is only after all of that, that he refers to the "care of all the churches."

What is the word to describe such a life as that? "Rank"? "Dignity"? Is not rather the word, "Humiliation"? And was it not the humiliation of the death on the cross more than the death, which affected our Lord as it did?

What, do you suppose, do our Lord and the New Testament worthies, all of whom were of the common people, think of the caricatures of them garbed in the richest and "softest" of clothing in our expensive stained-glass windows, after the pattern of the so-called "dark ages"?

If it should be said, on the other side, that it is very difficult these days for any of us really to do any sacrificing, I admit that at once. We seem to be so enmeshed in the world. So "in it" and "not of it." But has that not always been so? In our Lord's day there were those who did "wear soft clothing and live delicately," but they were not His. It has always been hard not to do that, no doubt. Let us bishops lead the way in swinging free altogether of worldly considerations and standards, move out of our comfortable and, in some cases, palatial, homes, live hard and dangerously, and start that revolution in the Church which must come or we perish—and ought to perish.

Listen again to *The Eternal Word in the Modern World* (pp. 59-60): "The common problem is to transmute life, to find inspiration for it, to change not its content but the meaning of its content, to take its 'two or three firkins of water' and make wine of them: . . . For illustrations, consult the Synoptic Gospels *passim*. E.g., Jesus transformed poverty. (He did not run away from it or refuse to live it.) Silver and gold had He none. But in His very poverty He came close to the poor, and dispensed spiritual gifts of mercy and of service like a king. . . . Jesus transformed suffering by the way He suffered."

WHAT WE WANT in the Presiding Bishop is one of such Christlikeness that men will hear him and throngs will press upon him when he speaks, just for that reason alone. Not because he is the center of a great pageant in a great cathedral, nor because there will be wonderful music, but because by the way of experience of a life "hid with Christ in God," he can speak with authority.

Then let us keep our feet on the ground. Despite our great swelling words, we are a fairly small and insignificant body of Christians. Would it not become us to act accordingly? In that spirit, if the Presiding Bishop *must* have a jurisdiction, let us ask the diocese of New York to cede Staten Island for that purpose. Make the smallest church in it his cathedral, if he just must have one. But let us free him to be our real leader, the leader of all of us in a Christlike forward movement to do the only thing we are here to do—the one and only reason for the existence of the Church, or of the office of the Presiding Bishop or for the last one of us—to save the lost and straying, for whom our Lord gave His life, for whom He gave us His Spirit, and for whom He expects us to give our lives.



CHURCH MUSIC

Rev. John W. Norris, Editor



THE TEXT OF ANTHEMS requires careful scrutiny on the part of choirmasters and clergy, if the Prayer Book rubric is to be closely observed. The following excerpt from a letter recently received outlines a problem faced by one priest.

"While on the subject of Church music, I will take this opportunity to raise a question which has troubled me considerably. According to the rubric in the Prayer Book 'the words of Holy Scripture or of the Book of Common Prayer' are prescribed for our anthems. This rubric has come in handy on several occasions to prevent the use of impossible selections, but its general application may be questioned in the light of instances of its disregard coming to the attention of many of us; and as such infractions of its application are noticed, just so much is its forcefulness lessened.

"Programs of services in notable churches and in our cathedrals often include anthems whose words are not in compliance with the rubric. On writing to music houses for music appropriate for use in the Episcopal Church we receive a conglomeration of selections, only a fraction of which meet with the requirements of the rubric but which we are assured are in the good graces of the choirs of our large urban parishes.

"What, in that case, is one to do who knows practically nothing about music but who has grown up in the Church and does know the spirit of the Church and fears the effect of indiscriminate use of any music marked 'sacred'?"

Our correspondent failed to notice that the rubric permits the use of a hymn as an alternative to an anthem at this point. If we catch the spirit of the rubric correctly it would seem to mean that the words of a hymn, set to an anthem form of musical composition, could be used without any violation of the intention of the rubric. The Hymnal is an authorized service book, and its words are accepted as suitable for public use. It is the companion of the Bible and the Prayer Book.

On the other hand there are portions of the Old Testament against which serious objection could be raised because of their unChristian character. I have in mind particularly the last verse of Psalm 137, a psalm for which there are several fine musical settings in anthem form.

Again there are a large number of poems which do not appear in our Hymnal but are splendidly written and carry a true message. Such a poem as Whittier's "O brother man" or John Oxenham's "In Christ there is no East or West" are worthy of a place in our services. To exclude them when they are set to Churchly music, simply because they do not fulfil the letter of the rubric, seems to be a denial to our congregations of much that is helpful and inspiring.

It becomes evident, we hope, that the spirit of the rubric can be maintained, if the text of every anthem receives careful study. Such study is imperative if careful preparation is made of each service. For in such instances the anthem and hymns must be such that they will fit into the teaching of the day. This is a point at which rector and choirmaster may meet.

Music publishers are becoming conscious of the needs of the Episcopal Church and the time does not seem far distant when music for our Church will be carefully designated, as is now done for the music of the Roman Catholic Church. A list of selected music will be available at General Convention and a new recommended list is soon to be published by the Joint Commission.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

More Valuable Than Any Other Five Books on the Sacraments
THE MINISTRY AND THE SACRAMENTS. Edited by R. D. Dunkerley and A. C. Headlam. Macmillan. Pp. 550. \$5.00.

THE SPACE AVAILABLE for reviewing books in this paper does not permit an adequate treatment of this extraordinarily important volume. One must confine oneself to a description and a very general expression of commendation.

It consists, first, of 18 papers presenting the views of modern Christian Churches on the nature of the sacraments and of the ministry. These range all the way from the Roman Catholic Church to the Society of Friends. The spokesman is in each case a leading theologian of his group, recognized as such by the communion he represents. Thus, for example, is Marianus Vetter of Berlin who speaks for Rome, Canon Quick for Anglicanism, J. S. Whale for the Congregationalists, Professor Manson for the Scottish Presbyterians, Bishop Aulen for the Swedish Lutherans. The most interesting of all, most readers will probably think, is the position of the Orthodox East, brilliantly presented by three scholars: Alivisatos, Arseniev, and Bulgakov.

Second, there is a treatment, nearly 100 pages long, of the Biblical basis of sacramental doctrine. Sir Frederick Kenyon and S. C. E. Legg deal with the textual data in general; Bishop Rawlinson and Professor Goguel (of Paris) with Church and Sacraments in the New Testament; Bishop Headlam and Professor Gerke (of Berlin) with the origin of the Christian ministry.

Third, there follows an historical study of the whole matter, by Professor Heiler of Marburg, Professor Wolf of Halle, Professor Le Cerf of Paris, and Dr. Stasiewski of Berlin. And the book is summed up, at the close by three "constructive statements" by Dr. Edwin Lewis of Drew Seminary (Methodist), USA, Professor Will of Strasbourg, and the Bishop of Gloucester. The volume also contains the report made by the interim theological commission to the Edinburgh Conference on Faith and Order (in August, 1937). It was to help this commission that the papers in this book were written, and the commission is responsible for publication.

To own this book, and to have it by one for reference, for study, for sermon making, is more valuable, this present reviewer thinks, than to possess any five other books available on the sacraments. No serious priest can avoid at least a careful examination of it with a view to possible purchase. It is not only scholarly but also interesting; and it is irenic in the only real way, the way of complete honesty and frankness. Nor is it "dated" to this year of publication.

One has a wistful little regret that no scholar of American Anglicanism was thought worthy of being asked to coöperate. When it was apparently necessary to have a paper by an American Lutheran as distinct from the European Lutherans, and one by an American Reformed as distinct from the European Reformed, and one by an American Baptist as distinct from the European Baptists, why not an American "Anglican" as distinct from the European Anglicans? One can but hope that this was felt superfluous because of the complete and world-wide unity of all Anglicans with one another. But does that unity exist in fact?

BERNARD IDDINGS BELL.

The Bampton Lectures for 1936

TIME AND ETERNITY IN CHRISTIAN THOUGHT. Bampton Lectures for 1936. By Frank Herbert Brabant. Longmans, 1937. Pp. 283. \$5.00.

A VERY promising essay on God and Time some years ago prepared the way for these lectures, which carry on into ampler documentation and exposition the same ideas. The author insists that these Bampton lectures are sermons, addressed to the faithful, assuming Christianity rather than proving it, or rather proving it only by showing what it really is. And that is good apologetic. But of course that means theology rather than philosophy; and the book takes its place definitely as a Christian introduction to the ideas of time and eternity.

But in this question there cannot be any intelligent discussion, however Christian, without Plato, and Mr. Brabant gives us plenty of Plato. Aristotle and St. Thomas receive some attention (thanks are extended to Father Ngidi, a Roman Catholic native priest in Zululand, for the loan of a copy of St. Thomas). And some moderns are reckoned in. But there is as little awareness of the immense current German philosophical and theological work on this subject as there is awareness of English work on the part of the Germans. Thus again the scheme is circumscribed; it ranges but little outside England.

No extreme position is adopted. Time is taken seriously: it is real, but not ultimate. Eternity is not mere timelessness, still less is it everlastingness in time: it is perfection, fulfilment, being what you are without having to wait and grow into any further perfection.

The great problems, how time could originate from eternity (creation), and how events in time can have any sense at all if everything is present to eternal God (predestination) are treated with good judgment, under many subdivisions.

"Simultaneity" is rejected as a synonym for eternity, because it "sounds too temporal"; Mr. Brabant prefers "perfection or fulness." But "simultaneity," and eternity, are regarded *from the point of view* of time: you can't get rid of that much temporality. Eternity is perfection, yes, but perfection thought of with reference to time, whence the problem arises. We still need simultaneity.

There is a good warning against "attributing to God man's fear of boredom and love of variety" (170). And a good summary: "The Christian concept of eternity is the Greek idea of faultless perfection, moralized and deepened by the Christian sense of personality" (173). "Change and succession achieve things that endure. And just because of that, the world is becoming not merely a progress to an end which alone will justify it. Much of God's will is already done" (183).

The book is limited in scope, as noted above, but it gives a well-balanced discussion of the points that have become more or less familiar to us home-folks of the Church, and as such it is indispensable.

MARSHALL BOWYER STEWART.

Much-Needed, Compact Professional Handbooks

THE PROFESSIONAL ENGINEER. By Esther Lucile Brown. Russell Sage Foundation. Pp. 86. 75 cts.

NURSING AS A PROFESSION. By Esther Lucile Brown. Russell Sage Foundation. Pp. 120. 75 cts.

PHYSICIANS AND MEDICAL CARE. By Esther Lucile Brown. Russell Sage Foundation. Pp. 202. 75 cts.

FOR YEARS educators, clergymen, and others responsible for vocational guidance have needed compact handbooks on the several professions combining a broad picture thereof with up-to-date details of educational requirements and professional standards. Now the Russell Sage Foundation has come to their aid. These attractively prepared monographs, representing the second, third, and fourth in a series dealing with the present status of certain established or emerging professions in the United States, are quite up to the standard earlier set by *Social Work as a Profession*.

In *The Professional Engineer* Dr. Brown contrasts the freedom from federal authority in the 160 American engineering schools with the national control exercised in Europe. This freedom has proved itself a source both of strength and of weakness. There has been a greater multiplication of engineering colleges in the United States than in any other country. Despite a high mortality among engineering students, these produce about 9,000 graduates each year.

Technical training has remained predominantly undergraduate, and has shown much less tendency than legal and medical education to shift to a graduate level. Yet increasingly engineers have been assuming administrative and executive positions of great responsibility. Society is demanding the application of engineering methods and techniques to the solution of problems of the social

order. On the whole, "engineering appears capable of offering an interesting, productive, and relatively remunerative career to an increasingly large number of men."

The author begins *Nursing as a Profession* with a frank discussion as to whether professional status has yet been attained by the nurse. "Trained nursing made its appearance relatively very late, but it has forged ahead so rapidly that it appears definitely on the way toward professional maturity." One hindrance to the full evolution of nursing from the stage of a skilled craft to that of a profession has been a unique preponderance of small institutions for vocational training. Of the 1,844 American schools of nursing the median has a student body of only 39.

The advance of nursing education has been retarded by low educational standards, weak curricula, and poorly prepared teachers, but "the basic problem of professional training lies in the relation of the nursing school to the hospital." There is a growing demand that schools of nursing should be educational institutions and not mere "hospital utilities." The weakness of training in very small hospitals is also being increasingly recognized. While the comparatively recent founding of university departments of nursing has been hailed as a great advance, it is too soon to evaluate their results.

Physicians and Medical Care includes the encouraging story of the reduction of the 162 medical schools of 1906 to the present 77, all of which demand at least two years of college education. The cost of medical training is high and matriculation has become increasingly difficult for those in moderate circumstances. Consensus indicates that the two prime weaknesses in present medical education are the lack of teaching skill in the faculties and a defective curriculum.

The author ably describes new forms of medical service such as industrial medicine, group practice, coördinated service for low-income groups, and plans for payment of hospital bills. Also carefully outlined are the much discussed themes of health insurance and state medicine. At present a large proportion of the population has no therapeutic care in the course of a year, while a still greater proportion receives no physical examination or health counsel.

In all three volumes Dr. Brown gives adequate attention to the devoted work of groups within the several professions to raise professional standards and to determine the relation of the group to the society it serves.

C. RANKIN BARNES.

A Readable Volume on French Church History

THE CHURCH IN FRANCE, 1848-1907. By C. S. Phillips. Published for the Church Historical Society by the SPCK. Imported by Macmillan. Pp. 341. \$6.00.

THE PERIOD covered by this volume is that in which the ideals represented by the term Gallicanism finally perished and Ultramontanism became triumphant. Moreover the author notes that "about the middle of the 19th century the name 'Ultramontane' underwent a change of meaning which made it henceforth inapplicable to many of the most distinguished of those who had been proud to bear it" (p. 2). The case of Montalembert is an instance that immediately comes to mind.

This is a complex period with ecclesiastical politics dominant. There was the struggle between Church and State, and there were bitter quarrels among the French Catholics themselves, all conditioned by the various attitudes of three remarkable popes, Pius IX, Leo XIII, and Pius X. The story ends with the dispersion and attempted destruction of religious orders in France, and with the end of the Concordat. The abrogation of the latter left the Church without legal status of any kind, since Pius X refused to allow the bishops to take advantage of the means offered to acquire title to Church property through the *associations culturelles*. However, a supplementary volume would show that in the course of the 30 years that have since elapsed Church and State have found a *modus vivendi*, and that without recourse to law. Many of the religious orders have quietly returned and find themselves unmolested, notably the Benedictines of Solesmes who in the day of persecution were forcibly evicted by the local police and now are more firmly established than ever. The Catholic Church in France today is independent of the State in all matters of internal organization and jurisdiction, but on the other hand she has become completely subject to an infallible Pope.

In the course of this very readable volume many and various characters and episodes are dealt with: the Dreyfus case, Mod-

ernism and Loisy, outstanding publications, such as *L'Univers* and *Le Croix*, and, incidentally to the narrative, sketches of the characters and careers of all the notable ecclesiastics and lay Catholics of the period.

MOTHER MARY MAUDE, CSM.

A Disappointing Book on the Psalms

A FRESH APPROACH TO THE PSALMS. By W. O. E. Oesterley. Scribners. 1937. Pp. x-303. \$2.50.

THIS INTRODUCTION to the Psalter proceeds along the usual lines. It first establishes the affinity of the Hebrew Psalms with those of Egypt and Babylonia, and then passes to a discussion of dates, minor collections, titles, poetical structure, music and the liturgical use of the Psalms in the temple, the synagogue, and the Christian Church. There follows a chapter on the Messianic interpretation of certain passages, three chapters on the theology of the Psalms, and one on angelology and demonology.

While the facts are, for the most part, correctly presented, little attempt has been made to bring out their significance. As a result the book frequently conveys a false impression, and is lacking in unity.

CUTHBERT A. SIMPSON.

Debt and Missions 1937

(Continued from page 434)

held by the Church in the city of New York alone is undoubtedly of greater value.

It does mean however that if our average interest rate is now 5% instead of the 5½% which was estimated two years ago, we are paying to our creditors in interest alone at the rate of \$1,750,000 a year. Let this be contrasted with the sum of \$1,419,443 which the whole Church, including the extra-continental districts, expects to give to missions in 1937, and the level to which our financial philosophy has led us will be seen. Here indeed is the tangible explanation of the plight of our missionaries and one with which we can come to grips.

It is said that money is power but when it is owed in such amounts as this it is an explanation of our impotence and a revelation of our blindness. What can be done about it? In the opinion of this writer there are four things which can be done.

(1) General Convention can by pronouncement call the attention of the Church to this situation as it now exists. This in itself is most necessary for as a whole we are quite unaware of the consequences of our past action.

(2) It can summon us in our respective parishes to make a heroic effort during this next triennium so to increase our effectiveness by paying our own debts that when General Convention again meets in 1940 it may find a Church which is able to take full advantage of the survey of missionary policy and administration which in all probability will have been made in that same period.

(3) It can consider the proposal of Bishop Spencer, published some time ago in *THE LIVING CHURCH*, that men of great financial ability in the Church be called upon to establish the Church Re-Finance Corporation which could lend money to those already in debt at a rate considerably lower than that which they are now paying.

(4) It can consider a new canon which would limit the borrowing rights of vestries in a rigid manner, thus preventing the continual creation of this condition.

It is confidently believed that elements in this proposal would meet with a real response from our people, who will welcome a challenge to set their affairs at home in order. Until this is done we can scarcely expect to see an aggressive missionary policy in operation. When it is done we can look for great things.

Houston, Baltimore, and Memphis Extend Invitation to General Convention of 1940

Tennessee Stresses Spiritual Benefits

"Most Centrally Located Southern City" Seeks Religious Stimulus of General Convention

MEMPHIS, TENN.—"The most centrally located Southern city," Memphis is ideally situated to be host to the 1940 General Convention, according to Bishop Maxon of Tennessee. The spiritual benefit of the Convention to the diocese and to nearby jurisdictions is being emphasized.

The Tennessee diocesan convention this spring voted to extend the invitation, and Bishop Maxon and the clerical and lay deputies of the diocese will present it to the Cincinnati Convention. Governor Browning of Tennessee and Mayor Overton of Memphis have written personally to each bishop and deputy extending them cordial invitation to come to Memphis in 1940.

"When one considers," says *Forward in Tennessee*, the diocesan monthly newspaper, "what the three weeks' meeting of General Convention means to the city where held, to the diocese which is host, and to all the immediately surrounding dioceses, Tennessee is the more spurred on to bring this great gathering of our fellow Churchmen into our midst. The impetus given to all our activities, the opportunities for meeting, hearing, and knowing the great leaders of the Church along her extended battle line, the inspiration of the great services, the tremendous impact on spiritual ideals, the splendid fellowship, not only with our fellow Churchmen but also with other Christians—all combine to enthuse Tennessee Churchmen to realize this coveted blessing."

All the Convention bodies may be housed under one roof in Memphis' large auditorium, within five minutes' walk of the center of the city. There are ample hotel facilities.

FACILITIES FOR SERVICES

The city's seven large parish churches and cathedral provide excellent facilities for religious services, Bishop Maxon has pointed out.

The accessibility and beauty of the city of Memphis are stressed by those who seek to bring the 1940 Convention here, and October is declared to be the finest month of the year in Tennessee.

Tennessee Churchmen are convinced that the ample convention facilities, the lovely natural surroundings, the central location of the city, and their own earnest desire to take advantage of the spiritual benefits offered by this great religious gathering, combine to make Memphis the ideal city to be host to the General Convention of 1940.

Diocese of Maryland Has Ample Facilities, Many Landmarks of Early Days

BALTIMORE, MD.—One of the chief contenders for the honor of furnishing a place of meeting to the 1940 General Convention will be the city of Baltimore, according to the Rev. Theodore N. Barth, chairman of the Maryland diocesan committee for the General Convention in 1940.

"It has been a long time since the diocese of Maryland has had the honor of entertaining the General Convention, 1892 to be exact, and they think it high time that the Convention should come to them again," the Rev. Mr. Barth declared in an interview with *THE LIVING CHURCH*.

At its January convention the diocese adopted a resolution instructing its deputies and requesting Bishop Helfenstein to present the invitation to the Convention. The committee headed by the Rev. Mr. Barth has been active through the summer, apprising the deputies and bishops of the forthcoming invitation and urging them to cast their vote in favor of its acceptance. The Rev. Mr. Barth gave the following reasons for the Convention's coming to Baltimore:

"For the purposes of the General Convention, Baltimore is very well equipped. It has, not one, but several, places where it can arrange the meetings of the two houses under one roof. It can even arrange the meetings within easy walking distance of four large hotels. It is in the midst of a group of large centers of our Church's life; Washington is only 45 minutes away; New York, three hours; Philadelphia, about an hour and a half; Wilmington, one hour; and Richmond, about four hours. It is said that 66% of the population of the United States is within an overnight ride of the city.

"There is one building, the Fifth Regiment Armory, where a mass meeting of 15,000 persons could be easily arranged, an outdoor stadium that could accommodate 60,000 or 70,000 if necessary, and a smaller theater that could care for 2,500 with ease.

"The diocese of Maryland is one of the oldest Church foundations in the country. When Leonard Calvert came to the town of St. Mary's in 1634, those who were not Roman Catholics in his group erected a chapel and held services according to the usage of the Church of England as well as they could without a clergyman. Even before this date there was a colony of Churchpeople from Virginia on Kent Island at the mouth of the Chester river. Those who might come to General Convention in Baltimore would have the opportunity of visiting many of the old churches dating back to Colonial days.

"The first Bishop of the Church to be consecrated on American soil was the Rt. Rev. Thomas J. Claggett, D.D., for the diocese of Maryland. The fact that 1940 is close to the 150th anniversary of his consecration is one of the reasons the diocese would like to have General Convention at this time.

"Advancing such arguments as these the diocese of Maryland is bidding for the meeting of General Convention in 1940. And

First Foreign Work Has Unique Claim

Bishop Quin Stresses Opportunity to See Results of Missions in Lone Star State

HOUSTON, TEX.—If General Convention accepts the invitation of the diocese of Texas to meet in its see city of Houston, the Convention will have an excellent opportunity to see how the Episcopal Church's first foreign mission has prospered, Bishop Quin of Texas pointed out.

In an interview with *THE LIVING CHURCH*, Bishop Quin said that the invitation was voted unanimously and enthusiastically at the Texas diocesan council last January. It will be presented to the two Houses in Cincinnati.

"General Convention has never met in the Southwest," said Bishop Quin. "I feel as if this part of the Church needs the strength and the inspiration that will come from holding such a Convention in this neighborhood. There are 12 churches in the city of Houston, and we have ample up-to-date facilities for housing the Convention under one roof in our new municipal auditorium—which, incidentally, is completely air-conditioned.

"Inasmuch as the first foreign missionary of the Episcopal Church was sent to the republic of Texas, it seems quite fitting that the Church in Convention should return to this spot to see what we have done with our stewardship. There is no better talking point for what people refer to as 'foreign missions' than to think in terms of the first foreign missionary and the Church in Texas today.

"So we enthusiastically say to our friends throughout the Church that we are confidently hoping that you may find it possible to hold the 53d triennial Convention of the Church in our attractive and growing part of the country."

The municipal auditorium to which Bishop Quin referred is the new coliseum and exposition building, now under construction. The main hall, with its balcony, will have a seating capacity of 17,500 persons. There is a smaller hall accommodating 2,250 persons, so constructed that its use will be quite flexible. Also under the same roof will be 11 conference and committee rooms.

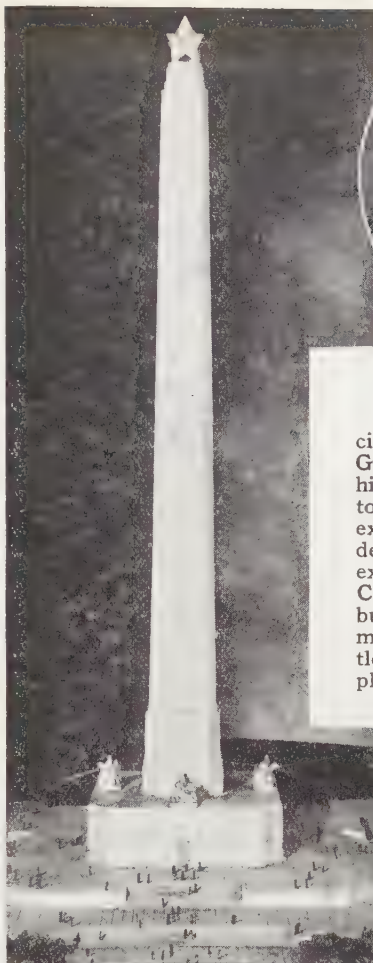
The larger hall is to contain a stage 92 feet wide and 54 feet deep. The total outlay for the building is expected to be \$2,000,000. It will be among the most spacious of its kind in the Southwest, it is declared.

the Maryland people feel that the fact that the Convention meets in October plays into their hands. For if there is ever a season of the year that the climate and beauty of Maryland is at its finest, October is the time."



BALTIMORE

Among the many reasons why they believe General Convention should come to Baltimore in 1940, Maryland Churchmen cite the following: historic Grace and St. Peter's Church (upper left), ample meeting rooms such as that shown at lower left; Emmanuel Church (below); and the gracious hospitality of Bishop Helfenstein of Maryland (in circle).



HOUSTON

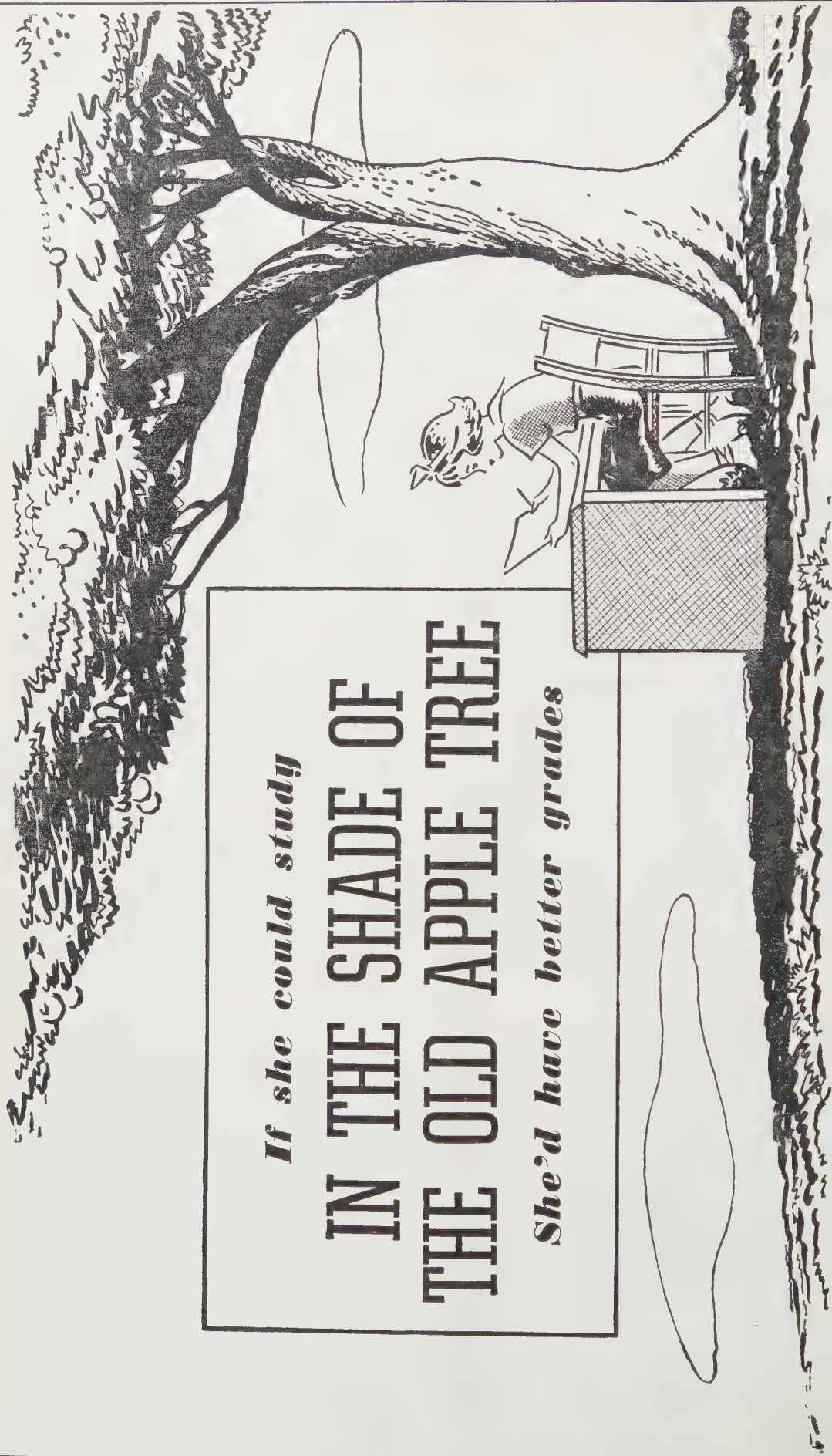
Bishop Quin of Texas (in circle), who is urging the General Convention to visit his jurisdiction in 1940, points to the gigantic coliseum and exposition building now under construction (below) as excellently suited to house the Convention meetings. The building on the left is the memorial at San Jacinto battle-ground, which will be completed late this year.



MEMPHIS

The interior of Ellis Auditorium is shown at the upper left. In the circle is Bishop Maxon of Tennessee who urges the Convention to use the facilities of his see city in 1940. Memphis' lovely riverfront skyline is shown in the lower picture. The picture on the right shows a Negro sitting on a cotton bale and enjoying the October weather of which Bishop Maxon has spoken.

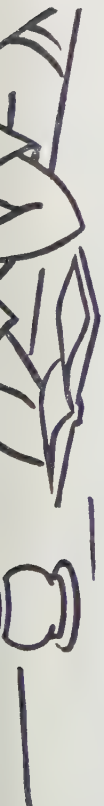




If she could study
**IN THE SHADE OF
THE OLD APPLE TREE**
She'd have better grades

READ HOW EASILY YOU CAN PROVIDE YOUR CHILD WITH AMPLE LIGHT—HELPFUL, BENEFICIAL LIGHT





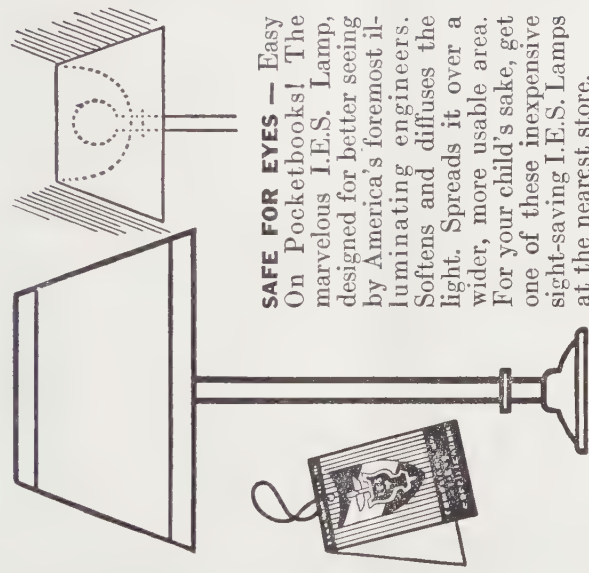
HANDICAPPED! There are 2000 foot candles of light under that apple tree—only 10 indoors on her books. Feeble, sight-destroying light that strains her eyes. Frays her nerves. Distracts her mind. No wonder she struggles to get her lessons.



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Gigantic Attendance Expected at General Convention Presentation of Drama of Missions in Cincinnati

CINCINNATI—Expectations are high here for a gigantic attendance at the General Convention presentations of the Drama of Missions on October 10th.

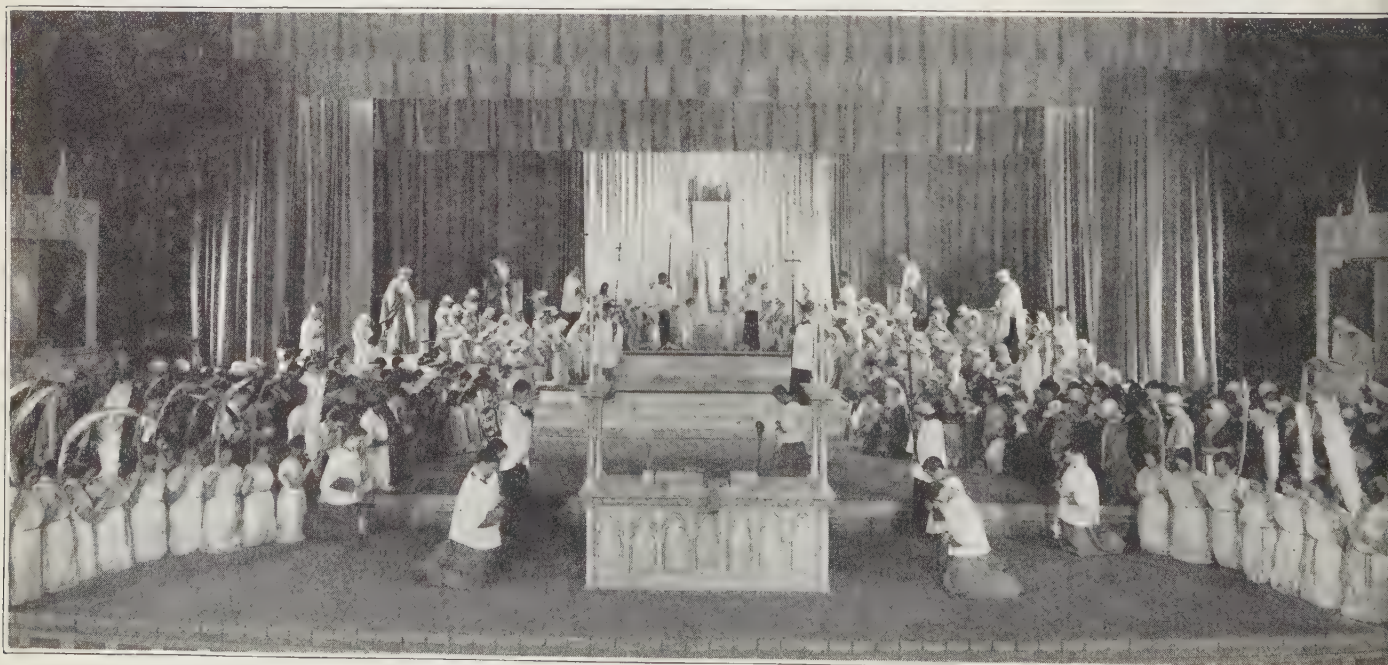
The pageant, entitled *The Glory of the Light*, will be presented in Cincinnati's music hall at 2:15 P.M. and at 8 P.M. It is the work of the diocese of Pennsylvania, and more than 1,000 members of the cast are members of the diocese of Southern Ohio.

Beginning with a prologue describing the conversion and anointing of St. Paul, the pageant is in three parts representing The Consecration to Christ, The Challenge From Christ, and the Conflict for Christ. It is followed by an epilogue entitled The

Coronation Through Christ which concludes with the stirring Pact of Missions ratified not only by the characters of the drama but by the entire audience.

Part III of the drama, The Conflict for Christ, traces the missionary work of the Church in Liberia, Japan, Alaska, Brazil, China, and India, as well as the Church's work in this country among Negroes and Indians, city missions, and rural work.

Music plays an important part in the effectiveness of the pageant. Harold W. Gilbert, the musical director of the Philadelphia performance, brought to the task of compiling the score, a keen sense of music's ability to heighten the dramatic scenes on the stage.



THE DRAMA OF MISSIONS

At the top, right, is shown Robert C. Belleville, 3d, as St. Paul. Below him the Rev. Alfred M. Smith is shown in the role of the City Missionary. The group at the left, above, represents Consecration. At the bottom the Pact of Missions, concluding scene of the drama, is shown.

NEWS OF THE CHURCH

Efforts to Provide for Objectors Fail

Noncombatant Service Commission
Reports No Success in Seeking
Legislative Safeguards

NEW YORK—Provision for conscientious objectors in war through the passing of an Act of Congress exempting them from combatant service has been unsuccessfully sought by the Commission on Noncombatant Service, according to its report which will be presented to the General Convention in Cincinnati.

The Commission sought permission for conscientious objectors to be subject to draft only in "noncombatant service which may involve danger to life and limb" and to be exempt from "service in the combatant forces of the United States of America."

The Senate Committee on Military Affairs, before whom the secretary of the Commission, the Rev. Dr. Howard Chandler Robbins, appeared, decided that the legislative questions involved "should not be raised in time of peace, but should await the arrival of war," according to the Commission's report, which adds, "There the work of your Commission has come to an *impasse* for the present."

PROPOSED BILL

After members of the Commission had discussed the matter of noncombatant service with officials of other Churches and with members of Congress, the following proposed bill was drafted by Robert W. B. Elliott, chancellor of the diocese of New York and a member of the Commission:

"Be it enacted by the Senate and House of Representatives of the United States in Congress assembled:

"That the National Council, presbytery, classis, synod, annual conference, or other ecclesiastical governing body or agency of any well recognized religious sect or organization in the United States of America be authorized to establish at its national office a registry of those of its members in good standing whose religious principles forbid them to participate in combatant service in time of war, but who are willing to engage in noncombatant service involving danger to life and limb. In the case of the enactment of any law subjecting citizens to draft for service in war, persons so registered shall be drafted only for noncombatant service which may involve danger to life and limb and shall be exempt from service in the combatant forces of the United States of America.

"The President is authorized to declare what shall be deemed to be noncombatant service of the character hereinabove described. Nothing herein contained shall deprive any draft board or other agency having like functions from inquiring into the good faith of any person registered as hereinabove set forth.

(Continued on page 448)

Dean Hale Accepts Call to Church of the Advent

BUFFALO, N. Y.—The Very Rev. Samuel Whitney Hale, Dean of St. Paul's Cathedral, announced at the choral Eucharist on October 3d that he had accepted a call to the Church of the Advent, Boston, effective November 28th.

Dean Hale received the degree of Bachelor of Arts from St. Stephen's College in 1915, and was graduated from the General Theological Seminary in 1924.

He has also served at Calvary Church, Tarboro, N. C., St. Peter's Church, New York City, and St. Timothy's Church, Wilson, N. C. He was head of the Allegheny county association of missions from 1924 to 1930.

To Seek National Board of Examining Chaplains

Theological Education Commission Plans
Important Changes, Says Chairman

WHEELING, W. VA.—A National Board of Examiners and a permanent Commission on Theological Education are to be recommended by the Commission on Theological Education, Bishop Strider, Coadjutor of West Virginia, said October 2d, in an interview with THE LIVING CHURCH.

The Bishop made it clear that he could not speak with the full authority of the Commission, as its final meeting, at which the report was to be adopted, had not yet taken place. However, he sketched the general nature of the report as follows:

"The report will be divided into two portions: first, a general statement as to some of the problems of theological education facing the Church today, in order that we may all know more accurately what those problems are.

"The headings of this first part of the report," he said, "are as follows: The Number of Our Seminaries; The Per Capita Cost of Educating Our Theological Students; The Geographical Distribution of Our Seminaries; The Importance of the Diaconate; The Selection of Candidates for the Ministry; Canonical Examinations; and The Work of Our Seminaries.

"The second part of the report will be taken up with specific recommendations having to do with amendments to present canons, two new canons, (1) on a National Board of Examiners, and (2) on a permanent Commission on Theological Education (to have some sort of authority over existing seminaries and over new seminaries if there should be such); a resolution endorsing the need for a stronger and more adequately equipped seminary on the Pacific coast; and a suggestion to the General Convention that the study begun by this Commission be continued through the coming years by some agency to be created by this Convention."

Negroes Emphasize Forward Movement

Conference of Colored Workers
Seeks Fuller Representation on
Official Church Bodies

CINCINNATI—The Forward Movement dominated the sessions of the Triennial Conference of Church Workers Among Colored People last week.

In a session which aired the grievances of Negro Churchmen the conference came to a climax Friday with the adoption of two resolutions to be presented to General Convention, and the naming of a committee to confer with Church leaders on other proposals to advance Negro work. The racial episcopate, which was expected to be a primary issue, was shoved into the background by larger questions of Negro participation in the life of the Church.

The resolution arousing most enthusiasm was the adoption of a seven-point program outlined in a paper read to the conference by the Rev. Dr. E. H. Oxley, calling for a reorganization of the Church's work among Negroes on a national scale, greater Negro representation in official bodies directing this work, and the dramatization of its salient features to promote wider interest throughout the Church.

ASK EMPLOYMENT STUDY

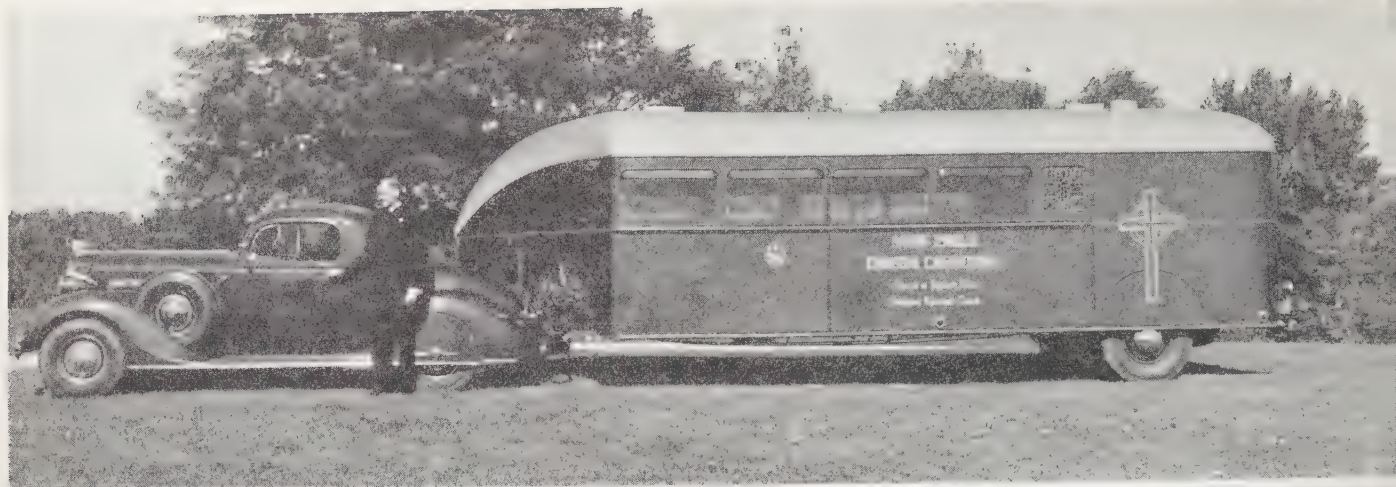
National Council's Department of Industrial Relations was called upon by the other resolution to study all aspects of Negro occupational adjustment and Negro reaction toward organized labor and labor philosophy. The resolution asserted the Negro's interest in the welfare of American labor generally, and the rights of job-security, and collective bargaining.

The conference formally opened Tuesday with choral evensong in Christ Church and a welcome by Bishop Hobson. It was the first of several pre-Convention group meetings. Business sessions were held Wednesday in St. Andrew's Church, the Rev. E. H. Oxley, rector and official host.

The Rev. Harry E. Rahming of Denver, Colo., was the preacher at the opening service. Bishop Hobson's greeting was responded to by the president, the Rev. E. Sydnor Thomas of Germantown, Philadelphia, and the secretary, the Rev. George F. Bragg, Jr., of Baltimore, Md. (oldest active Negro priest). The necrology was read by the Rev. Tollie L. Caution, Harrisburg, Pa. A reception for delegates and visitors was held at the YWCA near St. Andrew's after the service.

Questions of industrial and race relations struck sparks when projected into Wednesday's proposals for resolutions and again in the panel discussion on the For-

(Continued on page 454)



ST. PAUL'S WAYSIDE CATHEDRAL OF THE DIOCESE OF SOUTHERN OHIO

Increase in Membership Shown by Statistics of Japanese Church for 1936

TOKYO—Steady increase in Church membership in Japan is revealed by statistics of the Nippon Seikokwai for the year ending December 31, 1936, with total membership now listed as 45,443. Of this number 28,535 are listed as active Christians, an increase of 664 over 1935.

Average attendance at Sunday services last year was 4,045 at the Holy Communion and 5,661 at Morning Prayer. These figures marked increases of 261 and 255 respectively over 1935, with attendance at the Eucharist gaining at a slightly faster rate than that at Morning Prayer.

Total Church income in 1936 was 233,840.78 yen, a slight decrease from the 1935 total of 234,071.91, but far greater than the 1916 total of 58,220.65. Open and pledged offerings for 1936 showed an increase over 1935, with a marked decrease in special offerings.

Record Enrolment in Hawaii Schools

HONOLULU, HAWAII—Capacity enrolment has featured the opening of Honolulu's Church boarding schools. St. Andrew's priory school for girls has 343 pupils, and Iolani school for boys has 450. These numbers are records for both schools.

This new missionary venture of the Church in the diocese of Southern Ohio is open to General Convention visitors and representatives at the Cathedral House, 416 Sycamore street, Cincinnati.

At the top of the page is shown the trailer with the Packard which will tow it about the countryside. The three lower views are, left to right: The Altar, turned about to serve an outdoor congregation; the side entrance of the cathedral, with Bishop Hobson about to enter while the door is held by Mr. Ayers, noted Cincinnati layman who is to pilot the cathedral upon its journeyings; and the interior of the cathedral, ready for a service with the Altar reversed from its position as shown on the left (in this picture may be seen the Bishop's throne with its built-in pastoral staff).

Plan Social Department in Every Detroit Church

DETROIT (NCJC)—A plan calling for the establishment of a functioning social department in every non-Roman Catholic church in the city has been recommended by the board of directors of the Detroit Council of Churches.

The project calls for the setting up in every congregation of a welfare council which would include the pastor and his staff, a representative of each church society, a voluntary consultant from one of the social agencies, an attorney, a physician, and an educator.

The Rev. Francis B. Creamer, rector of Christ Episcopal Church, who proposed the plan, said that social welfare should receive emphasis comparable with stress put upon religious education.

Appoint Committee in Each Parish and Mission in WNY Diocesan Centennial Drive

JAMESTOWN, N. Y.—In connection with the diocesan centennial campaign which is being held in the diocese of Western New York this year, there has been a centennial committee appointed in every parish and mission of the diocese.

This committee will cooperate with the diocesan committee, the chairman of which is the Very Rev. Whitney Hall, Dean of St. Paul's Cathedral. Diocesan dinners are to be held in every parish in the diocese on the evening of All Saints' Day, and at these dinners a paper will be read dealing with the history of the diocese. Bishop Davis will speak by means of radio from Buffalo. The diocesan dinner of the recovery committee will be held in Buffalo in October, and completed plans for the centennial will be presented at that time.

The centennial celebration and convention will be held May 16th and 17th of next year. At that time there will be a service and pageant which will present the history of the diocese since its foundation. There will be a centennial service and unveiling of a tablet in Trinity Church, Geneva, in the octave of All Saints', 1937, and a pilgrimage to St. James' Church, Batavia, the oldest church in the diocese of Western New York.

Bishop Coadjutor of Kansas Consecrated

Dr. Goodrich R. Fenner Advanced to Episcopate by Bishop Wise in Impressive Service

TOPEKA, KANS.—Dignitaries from many states participated in the consecration of the Rev. Goodrich Robert Fenner in Grace Cathedral on September 29th as Bishop Coadjutor of Kansas. In an impressive ceremony, 75 clergymen and 500 visitors took part in the service, which began at 10 o'clock and continued until 12:30. Almost every clergyman of the diocese of Kansas was present, and a special train brought a large delegation of laymen and clergymen from Kansas cities.

In the absence of Bishop Perry, the Presiding Bishop, Bishop Wise served as the consecrator, with Bishop Moore of Dallas and Bishop Capers of West Texas as co-consecrators. Bishop Spencer of West Missouri and Bishop Stevens of Los Angeles served as presenters, and the Very Rev. John Warren Day, Dean of Grace Cathedral, acted as master of ceremonies. The Epistoler was Bishop Moore, and the Gospeler, Bishop Capers.

Bishop Ingle, Coadjutor of Colorado, read the Litany.

The certificate of election was read by Norman J. Rimes, secretary of the diocese; the testimonial from the convention of the diocese of Kansas, by the Rev. Carl W. Nau, rector of St. Paul's Church, Kansas City, and president of the standing committee; evidence of ordinations, the Very Rev. Claude W. Sprouse, Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo.; grounds of election, Dr. Harry W. Horn, chairman of the executive committee of Bishop Vail Foundation; certificate of compliance with canons, the Rev. Samuel E. West, rector, St. James' Church, Wichita, and secretary of the standing committee; consent of the standing committees, William Beall of Clay Center, member of the standing committee; and consent of the House of Bishops, by the Bishop of Salina.

The attending presbyters were the Rev. Samuel E. West and the Rev. Charles R. Davies, rector, Grace Church, Chanute.

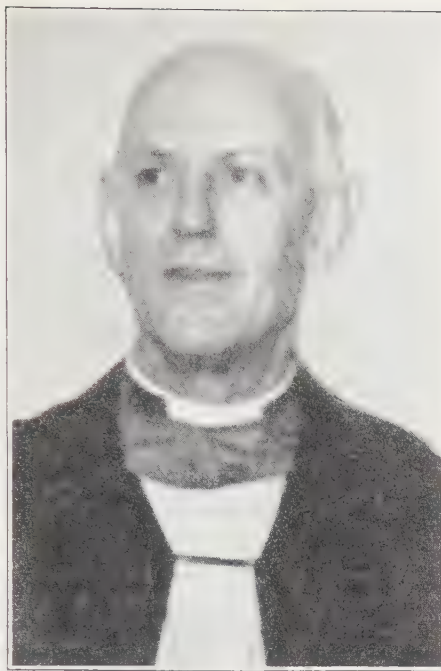
The deputy registrar was the Rev. Bertram L. Smith, rector of Christ Church, Dallas, Tex.

The music was under the direction of Donald Coats, cathedral organist and choirmaster, and included an adult choir of 35 voices, a boy choir of 36, and special soloists. Dr. Charles S. Skilton composed the music.

Bishop Johnson of Colorado preached on simplicity in Christian faith. He said in part:

"When Christ was asked, 'Master, which is the greatest commandment in the law?' He answered, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment.'"

"That was either the most profound utterance of all time, or utter foolishness," con-



BISHOP FENNER

tinued Bishop Johnson. "Christ chose, to represent Him, not collegians, but simple peasants. If He had chosen 12 collegians to represent Him He would have had 12 religions in 12 years. What the world needs primarily is conversion. With our faces now toward a materialistic future, we must turn around. We hear business men whining about Communism, and living like atheists."

In his sermon Bishop Johnson also declared that human liberty was "jeopardized all over the world," that dictatorships were returning the world to "the Ptolemaic system of the universe; chaos, rather than belief that the planets revolve about the sun."

"The simple belief of the ordinary person is that God is the center of the universe," he said.

CREED SEEN AS "BACKBONE"

"The Apostles' Creed is the backbone of religion. The backbone is not a very elegant thing, but a necessary one. Some of you have lost some vertebrae."

In his charge to the new coadjutor, Bishop Johnson said:

"To think that a Church consists of 100 members all of whom are alike is about as entertaining as to think of an orchestra of 100 saxophones all playing alike. You can think anything you please, as long as you love God."

Immediately following the service, luncheon was served at Guild Hall. After luncheon, a short program was held in Guild Hall, with Bishop Stevens, who has just returned from Oxford and Edinburgh, as the speaker.

A corporate Communion of the diocese was held at 7:30 A.M. in the cathedral, with the oldest priest in the diocese of Kansas, in terms of service, the Rev. Carl W. Nau, celebrating, assisted by the Bishop of Kansas, the Dean of the cathedral, and the Rev. Samuel E. West. The Bishop Coadjutor-elect was in the sanctuary, and the congregation renewed their confirmation vows to him at this service.

Bishop Graves Will Return to Shanghai

To Arrive in See City on October 11th, Missionary Bulletin States; Plan Anking Evacuation

NEW YORK—Bishop Graves, now in Kuling, will return to his see city of Shanghai on October 11th, it is announced by Dr. John W. Wood, executive secretary of the Foreign Missions Department, in his 12th bulletin on the situation of American missionaries in China.

Plans are going forward to evacuate women and children from Anking, the southernmost American missionary district in China, according to the bulletin, the text of which is as follows:

"Bishop Graves, in a cable from Tsingtao on September 30th, informs us that he is returning to Shanghai on October 11th. He reports that all missionaries in Tsingtao are safe and well. Our records indicate that the following missionaries are in Tsingtao:

"Miss Gwendolin L. Cooper, Mrs. Ernest H. Forster, Miss Elizabeth Graves, the Rt. Rev. Frederick R. Graves, D.D., Miss Lucy J. Graves, Mr. and Mrs. Stephen W. Green and children, Miss Alice B. Jordan, Mrs. John G. Magee and children, Dr. and Mrs. Harold H. Morris and children, Mr. and Mrs. John R. Norton and children, Mr. and Mrs. James H. Pott and children, Dr. and Mrs. W. G. H. Pott and children, Deaconess K. Putnam, Dr. Margaret Richey, Mrs. Hollis S. Smith, Mrs. A. R. T. Standing, Mr. and Mrs. W. H. Taylor, Maurice E. Votaw.

"Bishop Graves thinks it not advisable that Dr. Ellen C. Fullerton of St. Elizabeth's, Shanghai, now on furlough in this country, should return to the hospital as she has offered to do.

"It is our understanding that the Rev. William P. Roberts is making his headquarters temporarily in Shanghai in order to be with Mr. Gilmore in meeting critical situations that may arise there. Mrs. Roberts and the two children remain in Kuling. Miss Edith Roberts arrived in this country early in September for education. We have been informed by cable from Bishop Roots that Helen Roberts and Mary Booth Taylor are now en route to this country for education. We have no information as to the date or the steamer by which they left China.

"An airmail letter from the Rev. Lloyd R. Craighill, dated Kuling, informs us of plans he is making as Bishop Huntington's commissary, to evacuate women and children of the diocese of Anking to the Philippine Islands. Arrangements have not yet been completed. Miss Elizabeth Griffin, our treasurer in Manila, has assured Mr. Craighill that arrangements can be made to care for the Anking people in Baguio where children would have school facilities."

Three Retreats to be Held

JAMESTOWN, N. Y.—The diocese of Western New York has arranged for three retreats, two of which will be held at St. Barnabas' House, North East, Pa., during the month of October. These will be for clergy and laymen of the diocese. The retreat for women will be at Holiday House on Conesus lake.

The Rev. William S. Chalmers, OHC, will conduct the retreats.

Efforts to Provide for Objectors Fail

Continued from page 445

"§2. That the Secretary of War shall prescribe such regulations as may be necessary to carry this act into effect. Any national religious body as hereinabove described which desires to establish such a registry shall submit an application therefor to the Secretary of War for his approval as complying with the terms of this act.

"§3. This act shall take effect immediately."

The proposed act, which had the approval of a majority of the Commission,

was rejected as untimely by the Senate Committee.

The report contains a statement by Dr. Robbins, included "for the information of the General Convention and in order that there may be some record of what has been done in other countries and in other Churches."

Dr. Robbins points out that the Selective Service Act of 1917, which is not now in effect, provided for the exemption from combatant service of members of existing religious bodies whose existing principles were against participation in war.

EXEMPTION FREELY GRANTED

"In the administration of the Selective Service Act during the war," Dr. Robbins declares, "the military authorities went beyond the language of the above exemption and accorded this exemption to all persons who were found to be sincere conscientious objectors. The determination of this question was delegated to a board of inquiry of three men who visited the several camps and interviewed the men claiming conscientious objection who had been segregated. The types of service proclaimed by the President to be noncombatant included certain nonmilitary activities such as work in industry, work in agriculture, and service with the civilian relief and reconstruction work of the American Friends' Service Committee."

Dr. Robbins points out that seven countries with compulsory military service—Denmark, Finland, the Netherlands, Paraguay, Sweden, and the USSR—have provided by law for the conscientious objector. Canada, Great Britain, and Switzerland have also made special provision from time to time for those whose moral or religious principles are against bearing arms.

MANY CHURCHES APPROVE OBJECTION

Other religious bodies in the United States, Dr. Robbins reports, have also ex-

Corporate Communion to be Celebrated by Islanders

BAGUIO, P. I.—The young people in the Mountain Province of the Philippine Islands are sharing with the young people of the American Church the corporate Communion on October 10th. The American corporate Communion will center in Cincinnati as the crowning spiritual event of the young people's weekend at General Convention.

The Rev. Vincent H. Gowen, in the Mountain Province Churchman, urges that every young people's organization in the missionary district of the Philippines join with its priest in planning a corporate Communion on that morning making it their special intention "to pray for the spiritual guidance and success of the meetings in America, and for increased zeal and usefulness from our own session of the young people's conference which we are planning to hold this next year."

pressed themselves as favoring the right of the citizen to refuse to bear arms. They include the Northern Baptist Convention, the General Council of Congregational and Christian Churches, the Disciples of Christ, the Evangelical Synod of North America, the Presbyterian Church of the USA, the American Unitarian Association, the Universalist General Convention, and the Central Conference of American Rabbis. Some of these have petitioned Congress for legislation granting the right of conscientious objection.

Several religious groups, of which the Quakers are the most notable, declare war to be directly contrary to their basic principles.

The report of the Commission concludes:

"It would appear from the foregoing that the legislation asked of the Congress of the United States by the General Convention of the Protestant Episcopal Church is strict in accordance with American tradition and precedent, that it is already in force in a number of democratic countries, that it is earnestly desired by a number of great and influential denominations of religious people in this country whose concurrent action may well be taken as an accurate index of present religious thought, and that the restriction of the exemption from military service to those who are 'prepared to risk their lives in non-combatant service' sufficiently acknowledges the claims of the State upon the service of its citizens and protects it from malingerers."

ABSOLUTE PACIFISM NOT CONSIDERED

"As for absolute pacifists, who decline non-combatant service, the members of the Joint Commission regard their case as outside the scope of the duties with which they have been charged by General Convention."

The membership of the Joint Commission is as follows: Bishop Remington of Eastern Oregon, chairman; Bishops Oldham of Albany, Parsons of California, Seaman of North Texas, Juhan of Florida, and Hobson of Southern Ohio; the Rev. Dr. Howard Chandler Robbins, secretary; the Rev. Messrs. Walter B. Capers, Arthur B. Knickerbocker, 2d, Addison E. Knickerbocker, and Beverly D. Tucker, Jr.; and Messrs. Robert W. Elliott, Coleman Jennings, Charles P. Taft; Mr. Gen. William C. Rivers.

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Modification of Marriage Canon Approved by Diocesan Social Service Department

GRAND RAPIDS, MICH.—The following resolution on marriage and divorce was adopted at a meeting of the department of Christian social service of the diocese of Western Michigan held in St. Mark's Church on September 27th, according to the Rev. H. Ralph Higgins, chairman:

"Be it resolved, that the department of Christian social service of the diocese of Western Michigan approve in principle the modification of the canon law of this Church to permit the remarriage of divorced persons:
"Be it further resolved that this department, while not necessarily committing itself to the methods of relief proposed by the Joint Commission on Marriage and Divorce of the General Convention, does nevertheless urge the passage of clear and equitable laws to make effective the intention of this resolution."

Enrolment at Nashotah House This Year is 44

NASHOTAH, WIS.—The number of men enrolled at Nashotah House this year was 44 at the time of the opening service, 23 of whom are new. Twenty dioceses are represented, including 12 from the East and South, and the rest from the province of the Midwest.

Dean Nutter officiated and preached at the opening service held last week, which was attended by a number of friends and alumni. At the trustees' meeting the board voted that the degree of Doctor of Divinity be conferred upon the Rev. Walter P. Morse, SSJE, a member of the class of 1920, now head of the work of the Society of St. John the Evangelist in Japan.

The Dean reports that the collegiate department is full, and that probably not more than three or four new applications for next year can be considered. Applications for the fall of 1938 have already been received.

Dr. L. W. Glazebrook Reported Recovering From Recent Illness

RICHMOND, VA.—Dr. Larkin White Glazebrook, who was taken suddenly ill while vacationing at Woodberry Forest, is reported convalescing. Dr. Glazebrook has for 10 years been the lay member of the National Commission on Evangelism.

Ten years ago Dr. Glazebrook gave up his career as a surgeon upon the request of the chairman of the National Commission

on Evangelism, and he has recently held several successful eight-day missions in the diocese of Virginia.

1938 Erie Retreat Announced

NORTH EAST, PA.—The annual retreat for the clergy of the diocese of Erie will be held at St. Barnabas-House-by-the-Lake, Brother Willard, SBB, in charge, the week following Septuagesima, February 15 to 17, 1938.



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THE ENQUIRER welcomes the delegates of The Fifty-Second Triennial General Convention to Cincinnati, proud that the Queen City of the West has been selected as the scene of such a notable event.

For the official duration of this gathering The Enquirer will publish a complete day by day account of every convention activity. The pictures and stories presented will comprise a permanent record for the years to come.

Copies of these issues will be available.

The Cincinnati Enquirer

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CONVENTION EVENTS

TUESDAY, OCTOBER 12th—Mass Meeting, Taft Auditorium. Notable addresses, inspiring spirituals and reports of the work, the Presiding Bishop, presiding.

WEDNESDAY, OCTOBER 13th—Mayfair Theatre, a graphic story of Institute work in a motion picture film.

HALL OF MISSIONS, DAILY—An exhibition of some features of the work of the Institute. Just one flight below Taft Auditorium.

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REV. EDGAR H. GOOLD, M.A., *President*, Raleigh, North Carolina

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Letter Illustrates Missionary Spirit

American Doctor in Shanghai Tells
of Conditions and Experiences in
War-Infested Area

NEW YORK—Illustrating the spirit of the members of the American Church staff in the Shanghai war zone, the following letter was sent by Dr. Lula M. Disosway, one of the three American doctors at St. Elizabeth's hospital, to her mother in New Bern, N. C.

The senior member of the staff, Dr. Ellen C. Fullerton, left Shanghai last spring on furlough and is unable to get back there at present.

"Please send this to all as I cannot tell when I will write again. I am well and hard at work. Don't worry about me. Have faith that all will be well. I have not cable because things have been in such confusion and our treasurer has sent cables. I am sending this by a friend who is forced to leave for Hongkong. He will send it by a mail from there. We must look facts straight in the face in times like these and we cannot think of ourselves. We must stay with our Chinese friends. It is hard when one needs all the human comfort possible and when one is all alone with a big hospital on her hand. Don't worry, I shall bury myself deeper in my work. I still have my childhood faith you instilled in me, and I know God will bring things out in the best way.

"Dr. Pott is in Tsingtao on his vacation. He is stranded there as no one is allowed to come into Shanghai. All foreigners everywhere are being sent into Hongkong or Manila instead of here. I am the only doctor here except our Chinese. We are in the center of the settlement and the hospital is crowded. All the hospitals in the danger zone are evacuated and we are the only one for maternity work. We have many of the wounded also. We are busy and have food supply and money. The doctors and nurses will be the last to leave and we do not feel that will ever be necessary. I have Miss Ross, our foreign nurse, with me. We are safe and busy.

"I think of your anxiety and I still believe all will be well."

WNY Holds School for Church School Teachers

BUFFALO, N. Y.—The Normal school for Church school teachers in the diocese of Western New York, which was sponsored by Bishop Davis in his convention address, and organized by the department of religious education, began on October 4th at Trinity Church, Buffalo.

It will be held on each Monday for seven weeks with two periods. The first period covers five different groups, with teachers from the Buffalo state teacher college and religious leaders of the diocese. The second period is a series of biographical talks on the general theme, The Story of the Church Through Outstanding Personalities, by the Rev. William R. Ott, assistant at Trinity Church. Church school in the diocese will have representatives at the lectures each week.

Hymns of All Churches Program is October 14th

CHICAGO—The General Convention broadcast on Columbia Broadcasting System's Hymns of All Churches program will be at 1:15 P.M., EST, on October 14th, instead of the 13th as previously announced.

The program, which is sponsored by General Mills, Inc., will feature several well-known hymns of the Episcopal Church selected by the Rev. John W. Norris, music editor of *THE LIVING CHURCH*. Peter Day, managing editor of *THE LIVING CHURCH*, will be briefly interviewed by Joe Emerson, leader of the famous Hymns of All Churches choir, on the subject of the General Convention.

Enrolment at Berkeley Divinity School Grows

NEW HAVEN, CONN.—The Michaelmas term of the Berkeley Divinity School opened with a larger enrolment of students than last year and with two additional members on the faculty, the Rev. Harold Belshaw, formerly of Munich, Germany, and Canon Cyril E. Hudson, of St. Alban's Cathedral in England. The school dormitories have again proved inadequate for housing the three classes, and several students are living away from the campus.

Dean Ladd, in his opening address, defined the purpose of the seminary as primarily that of developing the spiritual life of the candidate for Holy Orders and reinforcing this life with a strong intellectual regimen.

Bishop Stewart to Address Clubs

CHICAGO—Bishop Stewart has accepted the invitation of the Church club of Cincinnati, to address the annual conference of the Federation of Church Clubs, to be held in Cincinnati during General Convention, on October 16th. Judge Oscar W. Ehrhorn of New York is president of the federation.

Dr. W. F. Norris, Dean of Westminster, Dies at 78

LONDON—The Very Rev. William Foxley Norris, Dean of Westminster, died at his home in London on September 28th of a heart attack after a long illness. He was 78 years old.

One of England's most popular Church figures, a painter and art critic, Dr. Norris also helped to raise the standard of religious music. He was educated at Charterhouse, Trinity College, Oxford, and Leeds Clergy School. He was ordained in 1882, and became curate of Eton and of Chatham and vicar of Shirburn in 1886. He held many posts from then until his death.

Burial took place in Westminster Abbey.

Church's Influence on Nation Apparent

Honor Constitution in Service at
Philadelphia Church; Visit Grave
of Benjamin Franklin

PHILADELPHIA—The influence of the Church in the laying of the foundation principles of the nation received recognition on September 29th when, as a part of the celebration of the 150th anniversary of the signing of the Constitution, a large group of eminent gentlemen and officials of the city and state gathered for a service in old Christ Church. The plans for the service were arranged by Governor Earle's Pennsylvania Constitution commemoration committee.

The service was part of a course of pilgrimages to the graves of signers of the Constitution, three of whom were buried in Christ Churchyard, and two in Christ Church burial ground, one of the latter being Benjamin Franklin. Presiding at the service was Albert M. Greenfield, chairman of the committee, and the speakers included the governor of Pennsylvania and the mayor of Philadelphia. In the invocation the Rev. Dr. Louis M. Washburn recalled the words of Benjamin Franklin to the first Congress:

"After weeks of continued reasonings with each other we are still groping in the dark to find political truth; and are scarce able to distinguish it when presented to us. How has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illumine our understanding? Have we forgotten man's omnipotent Friend? Or do we imagine we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And I also believe that without His concurring aid, we shall succeed in our political building no better than the builders of Babel. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by wisdom, and leave it to chance, war, and conquest."

Following the service in the church the several graves were visited and a short address made at each, accompanying the laying of wreaths by a direct descendant in each case of the patriot honored.

First Three Extension Courses at GTS to Begin October 18th

NEW YORK—The first three of the extension courses offered by the General Theological Seminary will begin on October 18th. These are The History of the Communion Service, a seminar for men, by the Rev. Dr. Burton Scott Easton; The Place of Christ in Human Life, a seminar for women, by the Rev. Dr. Marshall Bowyer Stewart; The Church and the Ministry, a course of lectures for men and women, by the Rev. John L. Richardson. The other courses, announced in detail in an earlier issue [L. C., July 10th], will be given at the times mentioned.

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Parishes to Employ Convention Litany

Part of General Convention Service to be Used by Churches on Sunday After Opening of Convention

CINCINNATI—Several clergymen are considering using the form for the Opening Service, or at least the Litany therefrom, at services in their churches on the first Sunday following the opening of Convention, October 10th.

The service begins with the hymn, "God of our fathers," after which the following responses are said:

"Minister: O worship the Lord in the beauty of holiness;

"People: Let the whole earth stand in awe of him.

"Minister: Young men and maidens, old men and children, praise the name of the Lord;

"People: For his name is excellent, and his praise above heaven and earth.

"Minister: Let us come before his presence with thanksgiving;

"People: And show ourselves glad in him with psalms.

"Minister: O Lord, open Thou our lips;

"People: And our mouths shall show forth thy praise."

Psalm 150, the Lesson (Ephesians 3), and the hymn, "A mighty fortress," then follow. Next comes the sermon, preached at Convention last Wednesday by Bishop Parsons, of California.

The hymn, "Rise up, O men of God," comes next, followed by the Nicene Creed.

The minister then says, "The Lord be with you," the people respond, "And with thy spirit, and the minister says, "Let us pray." He repeats the collect for the 19th Sunday after Trinity, and then begins the following Litany.

CONVENTION LITANY

"We beseech thee, O Lord God, to look upon thy servants who put their trust in Thee; and grant them both to ask such things as shall please Thee, and also, by Thy mercy, to obtain the promises; Through Jesus Christ our Lord.

"Hear us, O Lord.

"That Thy ways may be known upon earth;

"We beseech Thee, O Lord.

"That Congress, and all legislatures, may strive diligently for the unity and well-being of all the people;

"O Lord, we pray Thee.

"That industrial and racial conflicts, and all strife, envy, and suspicion may yield to Thy law;

"O Lord, we pray Thee.

"That Thou wilt grant Thy fatherly protection to all who are destitute, homeless, and forgotten by their fellowmen, and that Thou wilt turn our hearts to the relief of all who are suffering and oppressed;

"O Lord, we pray Thee.

"That the law of love may so prevail in the families of our land that they may be preserved in integrity and holiness;

"O Lord, we pray Thee.

"That in the field of science men may consecrate their powers to Thy righteous purposes;

"Grant, O Lord.

"That in education and art we may be led by the light of Thy truth;

"Grant, O Lord.

"That all the nations of the world, rising above self-interest and arrogance, may enjoy the saving health of Thy righteousness and the discipline of Thy peace;

"Grant, O Lord.

"That with lively faith we may labor abundantly to make known to all men everywhere the blessed gift of eternal life as revealed in Thy Son, the Saviour of mankind.

"Grant, O Lord.

"That it may please Thee to endue bishops, priests, and deacons with devotion to Thy glory, and fervent zeal for the healing of souls;

"Hear us, O Lord.

"That all members of the Convention about to assemble, perceiving what things they ought to do, may have grace and power faithfully to fulfil the same;

"Hear us, O God.

"That it may please Thee to sanctify, bless, and reunite Thy holy Church;

"Hear us, O God.

"Graciously accept, O Lord, these our supplications and prayers; and grant that those things which we have faithfully asked according to Thy will, we may effectually receive, to the setting forth of Thy glory through Jesus Christ our Lord. Amen.

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Offertory sentences from Acts 1:8 and Acts 20:35 precede the taking up of the offering. At the General Convention service the offering is to be used for the missionary work of the Church. The doxology is sung at the presentation of the offering.

"SANCTUS" USED

Next come the *Sursum Corda* and the *Sanctus*, after which the following is said by both minister and people:

"And now, O gracious father, we dedicate both our souls and our bodies to Thee and to Thy service, in a sober, righteous, and godly life; in which resolution Thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ, who hath taught us to pray unto Thee in His prevailing Name and words:"

Here follows the Lord's Prayer.

The benediction at the close of the service is as follows:

"The Almighty God, the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named; grant you be strengthened with might by His Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you forever. Amen."

The concluding hymn is "O God, our help in ages past."

Lay Cornerstone for N. C. Church

ASHEBORO, N. C.—Bishop Penick of North Carolina laid the cornerstone for new church in Asheboro on September 3. Work in this town was started about thirty years ago by the Rev. R. G. Shannonhouse of Pittsboro.

Philadelphia CLID Meeting Addressed by Fr. Spofford

PHILADELPHIA—The Rev. William Spofford was the speaker at the meeting of the Philadelphia chapter of the Church League for Industrial Democracy held on September 29th. He recounted his experiences during the past summer in Europe as a member of Sherwood Eddy's seminar, touring Germany, Russia, and Sweden, and meeting with eminent political leaders for a study of national policies.

Speaking of the recent controversies about the program of the CLID at the coming triennial Convention, the Rev. Mr. Spofford expressed the fear that the accommodations set apart for their meetings in Cincinnati might now prove inadequate due to the interest aroused through the publicity received. The Philadelphia chapter decided upon a policy of holding its meetings closed to members only this year to bring about closer acquaintance with one another. Thirty members out of the 50 enrolled attended this meeting.

Three Nuns to Take Life Vows at Service in Glendale, Ohio

CINCINNATI—Life vows will be taken by three Sisters of the Transfiguration at a service to be held at 7:30 on the morning of October 18th in the chapel at Bethany Home, Glendale, Ohio. Bishop Johnson of Colorado will conduct the profession service and preach, while Bishop Matthews of New Jersey will be the celebrant at the service of Holy Communion. General Convention visitors will attend.

Sister Helena Miriam, who was Miss Helen Lambert, was for several years a missionary nurse in Alaska at St. John's-in-the-Wilderness. She is a graduate of the Church Training School for Deaconesses in Philadelphia. Sister Grace Elizabeth (Miss Elizabeth Ludt) came from Warren, Ohio, and Sister Evelyn Ancilla (Miss Evelyn Hetherington) is from the parish of St. Paul's, East Cleveland, Ohio.

To Hold Abundant Life Missions

GERMANTOWN, PA.—The Rev. Robert B. H. Bell and Mrs. Bell will open a mission on the More Abundant Life at St. Peter's Church here on October 10th. It will continue through the 17th. The Rev. Edward H. Vogt is the rector of St. Peter's.

A second mission will be held at St. John's Church, Camden, N. J., of which the Rev. Dr. N. S. Howell is rector. Instructions, visits to the sick, private conferences, and healing services will be features of the missions.

N. C. School Has Record Enrolment

RALEIGH, N. C.—St. Mary's school has opened this year with the largest enrolment in its history. The faculty has been increased, and a new music building rected.

Sees a Definite Trend Toward Christian Unity

CHICAGO—A definite trend toward Christian unity which he said must combat current God-denying madness, war-madness, and paganism, is seen by Bishop Stewart of Chicago. Bishop Stewart opened the 1937-1938 season of the Chicago Sunday Evening Club in Orchestra hall on October 3d, speaking on current trends in the religious world.

"There is today," declared Bishop Stewart, "a world-wide resurgence of naturalism in philosophy, of Pelagianism in theology, and of thorough-going secularism and paganism in common life. We live in Diocletian days, when once more the scene becomes apocalyptic, with huge bestial forms rising to power, with skies raining vials of terror, with great demonic forces gathering for titanic conflict. Once more it is the battle not between governments, not between political units, but between spiritual forces, between Mount Zion and Babylon, between Christ and Caesar, between the Lamb of God and the Beast. . . . The movement toward Christian unity is definitely reflected in the recent conferences at Oxford, England, and Edinburgh, at which more than 100 major units of the non-Roman Christian world were represented. . . . Out of such conference came certain fundamental factors which show the trend toward unity:

"(1) A deep consciousness of present fundamental unity, discovered in worship together; (2) cross pollenization of ideas; (3) personal acquaintanceships which are certain in many instances to be lasting; (4) above all, an overshadowing, unanimous, persuasive agreement that the unity of the Christian Church shall be achieved.

"There is coming a great swelling tide of determination to discover the way to visible unity of the Church of the living God."

Archdeacon Goodall in Critical Condition After Auto Accident

MILWAUKEE—The Ven. Milo Goodall, Archdeacon of Madison, is in a critical condition as the result of an automobile accident. He is being cared for at the Gregory Hospital, Lancaster.

Last week Archdeacon Goodall had not yet recovered complete consciousness after the accident, which occurred on September 19th, while he was driving from Mineral Point, where he had conducted an early service, to Lancaster, where he was scheduled to conduct another service.

Fear lest moving him might have serious results has prevented the taking of adequate X rays. It is believed that he has either a brain concussion or a fracture of the skull.

Baptists Order Evacuation of Missionaries From Danger Area

NASHVILLE, TENN. (NCJC)—At a meeting recently held here, the executive committee of the Foreign Missions Board of the Southern Baptist convention authorized the evacuation of all Southern Baptist missionaries in the war-infested areas of China, and also granted authority for raising an emergency fund of \$100,000, probably through a loan, with which to finance the evacuation.



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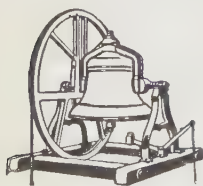
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Negroes Emphasize Forward Movement

—Continued from page 445—

ward Movement, but observers noted remarkable restraint and tolerance in the attitude of all who spoke. Prevailing opinion appeared to be that all the complex problems of modern life must be bravely and patiently faced by the Church and that the Forward Movement is making a real progress toward solution of these problems.

The president's address Wednesday morning struck this note and emphasized the need of courage in the face of difficulties.

"This is a day of tremendous change," he said. "It is also a day of tremendous hesitancy. In the perplexities of the world situation, wars, Fascism and Communism, industrial unrest and social change, there is a tendency to pause in despair, like the Israelites of old, between the avenging Egyptians and the Red Sea. But God's command today as then is 'Go forward.'"

"The Church also faces many and vexing difficulties," he continued. "But difficulties are essential in the making of men. They are blessings in disguise. Even now there are signs of a new and better day. We too must 'see the salvation of God' and 'go forward.'"

Fr. Thomas spoke of the "Black man's part in the building of the kingdom of God," the inspiration of pioneer Christian missionaries of the race, and the noble examples and achievements of Negro Christians today.

FIFTY THOUSAND NEGROES

The president's address pointed to the challenge in the figures of Negro population and Church membership. Out of some 12 or 14 million Negroes in the United States we have only 50,000 communicants in some 250 congregations. The Church should reach more, he said, not only to gain in membership, but also to educate and raise standards of living. He also urged greater efforts toward raising mission stations among Colored people to full, self-supporting parochial status.

A special committee was named to prepare a resolution on industrial relations as affecting Negro workers. Members of this committee were the Rev. Messrs. B. W. Harris, Norfolk, Va.; George F. Miller, Brooklyn, N. Y.; George Harris, Chicago, Ill.; and Lieutenant Lawrence A. Oxley, Washington, D. C.

Proposal for this resolution was made by the Ven. B. W. Harris of Southern Virginia who said that the Negro has been a difficult problem in the labor movement. Because of inability to organize the Negro workers, they have become an instrument of exploitation, he said, citing the use of Negro strikebreakers in Chicago last year. Their need and insecurity have promoted the insecurity of all labor, he declared. Other speakers condemned an economic system which places one man at the mercy of another and denies the right of the individual to live his own life.

ECONOMIC AND SOCIAL ISSUES

The subject came up again in the panel discussion on the Forward Movement.

While giving credit for a marked increase in Bible reading and prayer through use of the Forward Movement literature, there were some who questioned whether they could bring any great progress toward fitting the Church to cope with modern problems. Dr. William S. Keller, director of the Cincinnati Summer School in Social Work for Seminarians, declared that fundamental problems are not being touched so long as the adult membership of the Church is not aroused to end social insecurity.

The Hon. Charles P. Taft, who presided at the panel discussion, expressed optimism for the social effect of the Forward Movement, even though its primary effect is in the lives of individuals.

"Just as the movement for democracy grew out of the doctrine of the priesthood of all believers," he observed, "there are coun-

Can Take Own Medicine

Replying to Dr. Keller, one of the Negro delegates said:

"We are a long way from that kind of practical Christianity. Even with social education for adults, it is difficult to bring the teaching home. Everyone can see need for social and economic reform, but not in his own business. For instance, Doctor, would you as a physician be willing to accept socialized medicine?"

"Yes," replied Dr. Keller. "Furthermore I am for it. I think our medical associations are making a mistake in fighting it, because I believe it is inevitable."

"There spoke a real Christian gentleman," declared the delegate.

less instances of history and society being changed by ideas that started as theological and individual convictions. Every one of us faces social and economic problems every day, although most of us have the habit of compromising with them. But if our spiritual strength, or our convictions, are strong enough, we have daily opportunities of making some impress on the conditions in our own world."

The Negro Worker in the Present Industrial Picture was the subject presented by Lieut. Lawrence A. Oxley of the U. S. Department of Labor in the principal address Wednesday evening. He spoke of movements of Negro population in recent years which have created new problems and new attitudes. Difficulties of adjustment from rural to urban economy have been aggravated by the depression and the Negro bulks disproportionately of the relief rolls everywhere, he said. Further, he pointed to the fact that Negroes have lost out in their traditional place as domestic servants, and their opportunities to enter higher fields have not been correspondingly multiplied. The Church has an unusual opportunity at this time to promote awareness of this situation, he said, and made three constructive suggestions:

"(1) To win back, through increased efficiency, those jobs upon which any degree of security the Negro may have known in the past was predicated.

"(2) To hold, through efficiency, every job which Negroes now have.

"(3) Through coöperation of the Church and civic organizations to create favorable

public opinion that the Negro may have opportunity in any occupational effort for which he may prepare himself."

WOMEN SPEAKERS

Miss Esther Brown, UTO worker of the National Council, spoke Wednesday on Young People and the Church. She warned against segregating methods in dealing with young people.

"They want to know more about the fundamental principles of Christianity in relation to life problems," she said, "and they need to experience the responsibility of full membership. Life is not lived in compartments, and the Church should not try to make separate compartments for young people."

She recommended the family group idea of worship and Church work by family units in the larger family of the Church.

Suggestions for women's work were given Thursday (woman's day of the conference) by Miss Elizabeth Matthews, member of the National Council. Later the conference delegates were guests of Miss Matthews and Mrs. Mortimer Matthews at their home in Glendale.

SCORE "DISFRANCHISEMENT"

Complaints were registered in no uncertain terms during the discussion on resolutions, and were directed chiefly against the "disfranchisement of Negro Churchmen" and the "undercurrent of discrimination" against Negroes, prevalent in both North and South. It was felt that the Church was not awake to this situation and that the conference, voicing the needs of 50,000 communicants, should present a definite program of national scope, rather than urge such "symbolic recognition" as racial episcopate and similar gestures. It was the consensus that the larger issue is the full admission of the Negro into the family of the Church, which is still only theoretical in most dioceses, it was stated. Examples were supplied in quantity to substantiate the charges, yet all speakers sought a constructive solution of the Negro problem, rather than a desire to express resentment. Many declared a real faith in the Catholic ideal, confidence in its eventual realization, and above all, loyalty to the Episcopal Church.

SEVEN-POINT PROGRAM

Dr. Oxley's paper, entitled Suggestions for Colored Work in the USA, was ordered by the conference to be printed and disseminated throughout the Church, and copies will be presented to the bishops and deputies at General Convention. Its seven points are summarized as follows:

- (1) A Commission on Negro Work to be created as a part of the National Council. It would have seven clerical and seven lay members, both White and Negro races represented, to plan the work among Colored people on a national scale.
- (2) The office of national executive secretary on Negro Work to be created and a Negro priest appointed to that office.
- (3) The Commission to study with the help of the executive secretary the whole field of work being done for the Colored race, to evaluate the work, and make recommendations.
- (4) The Commission to interpret the

Support for Deaconess Retiring Fund Sought

NEW YORK—A resolution of General Convention commending the Retiring Fund for Deaconesses to the Church and urging Church members to contribute to the fund will be sought by the Joint Commission on the work of Deaconesses in Cincinnati, it is announced.

The Commission, in its report to General Convention, also urges the provision of scholarships to the Church training schools for prospective candidates for deaconesses, and the desirability of presenting this work as a vocation for life service to the women of the Church.

Reviewing the status of deaconess training and the work of the order throughout the Church, the Commission agreed that present standards are excellent and urged that they be not lowered. The report expressed the belief that no change was necessary at present in the canon on this subject, but stated that the Commission is continuing to consider the preparation of one uniform service for the setting apart of deaconesses.

Bishop Rhinelander is chairman of the Commission. The secretary is the Rev. Thomas A. Sparks.

needs of the Negro race to the National Council and to the country as a whole, with the purpose of deepening the interest in the whole work and stimulating the Negro race to more active support and coöperation in the Church's program.

(5) The Commission to be used as a clearing house for presentation and solution of problems affecting Negro work throughout the country.

(6) Interracial diocesan committees, acting under direction of the Commission, shall be subject to the Bishop or other diocesan authority.

(7) The Commission to dramatize once a year in strategic centers some salient feature of interracial coöperation through the instrumentality of the Episcopal Church.

A solemn *Te Deum* and service of Evensong Friday in St. Andrew's Church was the closing exercise of the conference.

Place of the next triennial conference will be either Miami, Fla., or Denver, Colo., depending on General Convention's selection of a meeting place east or west of Chicago.

FIFTY DELEGATES PRESENT

About 50 delegates from all sections of the country were registered in the conference, with attendance at sessions averaging above 100, including visitors.

Officers reelected for the triennium are: the Rev. E. S. Thomas, Philadelphia, president; the Rev. J. Clyde Perry, Brunswick, Ga., vice president; the Rev. George F. Bragg, Baltimore, secretary; the Rev. James K. Satterwhite, La Grange, Ga., assistant secretary; Eugene H. Simms, Cincinnati, treasurer; and the Rev. Tollie L. Caution, Harrisburg, Pa., necrologist.

The committee to present the seven-point program and other views of the conference in preliminary discussions with bishops and deputies to General Convention was composed of four priests, two laymen, and one laywoman. They are: the Rev. Messrs. E. H. Oxley, J. K. Satterwhite, S. H. Bishop, New York; and B. W. Harris, Norfolk; Lieut. L. A. Oxley, Washington; E. H. Simms, Cincinnati; and Mrs. J. A. Franklin, Charleston, W. Va.

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NECROLOGY



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SYDNEY A. POTTER, PRIEST

OCEAN CITY, MD.—The Rev. Sydney Albion Potter, retired, died at his summer home in Ocean City on August 16th, at the age of 85, following an operation. The past three winters Mr. Potter has spent in St. Petersburg, Fla., and during the winter of 1936 he was priest in charge of St. Bartholomew's Church there.

Mr. Potter was born in England in 1852, the son of William Potter and Mary A. Cook, and was educated at St. Mark's College, and Chelsea, London. He was ordained to the diaconate in 1888 and advanced to the priesthood in 1890 by Bishop Worthington. His marriage to Fannie McLeod Turner took place in 1906.

He served as missionary in charge at churches in DeWitt and Wymore, Nebr., from 1888 to 1890; as rector at Blair, Nebr., for the next two years; as missionary at the Platte, Nebr., from 1892 to 1897; as rector of St. Paul's Church, Pekin, Ill., in 1897; and at St. Mark's Church, Johnstown, Pa., from 1898 to 1900. In 1900 he also served at St. James' Church, Baltimore. He served as rector of Worcester parish, Berlin, Md., from 1908 until 1923; and assisted at parishes in Bermuda, Jamaica, and the British West Indies, Italy, Spain, and Nice, France, for the following 10 years.

Mr. Potter was a member of the Nebraska standing committee from 1896 to 1897, and examining chaplain and dean of the Southern convocation, diocese of Easton, from 1915 to 1923. He was a deputy to General Convention in 1916 and 1919, and secretary of the standing committee, diocese of Easton, from 1919 to 1923.

He is survived by his wife and three daughters, Mrs. John A. Ely, of Shanghai, Mrs. James Weatherly, of Baltimore, Miss Cornelia Potter, of Berlin, and two sons, Col. S. H. Potter, of Pueblo, Colo., and Cecil Potter, of Denver, Colo.

JOHN TAYLOR ROSE, PRIEST

CAZENOVIA, N. Y.—The Rev. John Taylor Rose, rector emeritus of St. Peter's Church, died at Clifton Springs sanitarium on September 22d at the age of 84 years.

The Rev. Mr. Rose was a native of Virginia, his great-grandmother being the youngest sister of Chief Justice John Marshall. He was educated at St. Stephen's and the Episcopal Theological School; ordained deacon in 1877 and advanced to the priesthood in 1878 by Bishop Paddock.

From 1877 to 1878 he served as assistant at St. Paul's Church, Boston; from 1879 to 1880 he was rector of Trinity Church, London, Ohio; and he served as rector of Christ Church, Springfield, Ohio, from 1880 to 1887. He was rector of Grace Church, Syracuse, from 1888 to

1891, when he became rector of St. Peter's Church, Cazenovia, and served until his retirement in 1927.

In 1919 Mr. Rose's marriage to Miss Linda Stebbins of Cazenovia took place. He is survived by his widow and one sister, Miss Georgie Rose. The burial service was held at St. Peter's Church on September 25th, with Bishop Coley officiating, assisted by the Rev. Dr. Herbert G. Coddington.

B. M. SPURR, PRIEST

MOUNDSVILLE, W. VA.—The Ven. Dr. Benjamin Moore Spurr, 80, Archdeacon of the diocese of West Virginia, died of a heart attack on September 25th at Reynolds Memorial hospital, Glendale.

Dr. Spurr was born in Wakefield, Yorkshire, England, September 2, 1855. At the age of 21 he came to the United States and settled in North Dakota. He became rector of the church at Moundsville in 1893 and retained that post for 28 years. He served as Archdeacon during the entire 44 years of his West Virginia ministry.

Dr. Spurr founded God's Providence Home for released convicts, the poor, and the sick, which was a forerunner of the Reynolds Memorial hospital he established in 1899. He was interested in criminology and was formerly chaplain of the state penitentiary, probation officer, and judge of the juvenile court. Dr. Spurr founded the National Bank at Moundsville. He was responsible for much diocesan missionary work, particularly in the eastern panhandle of the state.

Funeral services were conducted on September 27th by Bishop Gravatt, diocesan, and Bishop Strider, Coadjutor of West Virginia.

LOYAL DURAND

MILWAUKEE—Loyal Durand, 69, Church and civic leader and insurance magnate, died on October 3d in Milwaukee hospital after four weeks' illness.

He was born in Milwaukee on March 31, 1863, the son of Loyal Root and Maria McVickar Durand. His marriage to Lucie R. Kemper, granddaughter of Bishop Kemper, took place in 1898.

Admitted to the Wisconsin bar, Mr. Durand joined the law firm of Miller, Noyes, Miller, and Wahl, with whom he practised until 1897. That same year he entered the insurance business as general agent in Wisconsin for the Employers' Liability Assurance Corp., Ltd., of London, with whom he was associated for 40 years until his death. He also represented several other insurance firms.

In 1919 Mr. Durand entered public life, serving first as a director and later as president of the Milwaukee school board. He was also a leader in the alumni association of the University of Wisconsin. He served also as a trustee of the Milwaukee public library and the auditorium. He was a lifelong member of the Wisconsin historical society and an active student of history, and was also interested in community welfare and education.

Mr. Durand is survived by his wife

and four children: Prof. Loyal Durand, of the University of Wisconsin geography department; Samuel R. Durand of Milwaukee; Mrs. Lucia Wright of Cambridge, Mass.; Mrs. Elizabeth Crutcher of Louisville, Ky.; and 10 grandchildren.

The burial service was held at St. Paul's Church, of which Mr. Durand was member, with interment at Forest Home cemetery. The Rev. Dr. Holmes Whitmore, rector of the church, officiated.

Church Club Federation to Meet in Cincinnati

NEW YORK—The National Federation of Church clubs of the United States will hold meetings in Cincinnati on October 15th and 16th, to which all members of church clubs, whether members of the diocese or not, as well as representatives of every diocese, are invited.

Corporate Communions will be held at 8 A.M. on October 15th and 16th, in Christ Church, to be followed by a corporate breakfast.

There will be meetings at 10:30 A.M. and 3 P.M. on the 15th and 16th in the parish house of Christ Church. These meetings will be interesting and instructive, as matters vital to the Church and Church clubs will be presented and discussed by prominent speakers. Brief reports will be made by each Church club as to its activities and objectives.

The Cincinnati Church club will entertain the officers, delegates, and guests of the federation at a dinner to be given at the Cincinnati club on October 16th, at 8 P.M.

Federal Council Condemns Japan's Aggression Against China; Bombings Denounced

NEW YORK—The Federal Council of the Churches of Christ in America has issued a condemnation of Japan's aggression against China and expressed its horror of the deliberate bombing of civilian populations. At the same time the council confesses that America has shared in responsibility for the underlying tensions in the Orient out of which the present conflict grew.

The statement also supports such policies of the state department as are intended to lead America into cooperation with other nations for the peaceful settlement of the conflict. Specifically, it supports its protest against the bombing of noncombatant civilians and its collaboration with the advisory committee of the League of Nations on the Far Eastern situation. The statement reads, in part:

"We urge all Christian people by prayers and action to support that loyalty to a world of universal justice and good will to which Christians are committed by their loyalty to Christ. There can be no lasting solution of the problem of China and Japan apart from mutual respect, conciliation, and friendliness. Consequently, although Japan's aggression against China must be condemned and her deliberate bombing of civilian populations viewed with horror, we must not permit that judgment to induce enmity or violence against the Japanese people. We earnestly hope that our missionaries may be strengthened in their difficult task of helping their Christian brethren in both nations to refrain from bitterness and recrimination."

CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ARGYLE, REV. GEORGE H., formerly curate at St. Mark's Church, Frankford, Philadelphia, Pa.; is in charge of Holy Trinity Church, Spokane, Wash. (Spok.). Address, W. 1832 Dean Ave.

BLAICKIE, REV. FRANK E., formerly in charge of St. Thomas' Mission, Winn, Me.; is rector of St. Alban's Church, South Portland, Me. Address, 12 Charles Rd., Cape Elizabeth, So. Portland, Me.

EMERY, REV. RICHARD R., is in charge of the Church of the Good Shepherd, Windom; St. John's, Worthington; and Christ Church, Jackson, Minn. Address, Windom, Minn.

LEWIS, REV. GEORGE W., formerly vicar at the Church of the Blessed Trinity, Waupun, and of St. Mary's Church, Oakfield, Wis. (F. L.); is rector of the Church of the Transfiguration, Brooklyn, N. Y. (L. I.). Address, 193 Autumn Ave.

MERIFIELD, REV. GEORGE A., formerly in charge of St. Luke's Church, Ferndale, Mich.; is rector of Grace Church, Mt. Clemens, Mich.

MILLER, REV. KENNETH O., formerly rector of Christ Church, Canaan, Conn.; is vicar at Christ Church, Kealahakua, Hawaii.

PALMER, REV. H. MASON, deacon, is in charge of St. Thomas' Mission, Winn, Me.

PARKE, REV. NELSON F., formerly curate at Zion Church, Rome, N. Y. (C. N. Y.); is rector of St. Andrew's Church, New Berlin, and in charge of St. Matthew's, South New Berlin, N. Y. (C. N. Y.). Address, St. Andrew's Rectory, New Berlin, N. Y.

SIMCOX, REV. CARROLL E., is in charge of Gethsemane Church, Appleton; Grace Church, Montevideo; and Christ Church, Benson, Minn. Address, Appleton, Minn.

STEWART, REV. WILLIAM W., formerly rector of St. Michael's Church, Auburn, Me.; is rector of St. Helena Church, Boerne, Texas (W. T.).

STONE, REV. MORTON C., formerly of Christ Church, Bronxville, N. Y.; has accepted an appointment as lecturer in Liturgics at the Phila-

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TAYLOR, REV. RICHARD D., formerly in charge of St. Andrew's Mission, Las Cruces, N. Mex.; is rector of Trinity Church, Peru, Ind. (N. I.). Address, 68 W. 3d St.

LEAVE OF ABSENCE

VANNIX, REV. ST. CLAIR, canonically resident in the District of South Dakota, is on a year's leave of absence and is doing supply work in New

York state. He sailed for Europe September 23d and plans to return by the middle of November.

NEW ADDRESSES

BAILEY, REV. PERCIVAL C., formerly 871 Hope St.; 228 Knickerbocker Ave., Springdale, Conn.

DUDLEY, REV. DR. GEORGE F., formerly 507 8th Ave.; 609 Sunset Ave., Ashbury Park, N. J.

RICHARDSON, REV. WILLIAM P., formerly 566 Winton Road, N.; 276 Dorchester Road, Rochester, N. Y.

CHURCH SERVICES

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Week-Days

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5:30 P.M., Vespers

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9:30 A.M., Church School

11:00 A.M., Morning Prayer and Sermon

7:30 P.M., Organ Recital

8:00 P.M., Choral Evensong and Sermon

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Daily Services: 8:30 A.M., Holy Communion.

Noonday Service: 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

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Park Avenue and 51st Street

Rev. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

9:30 and 11:00 A.M., Junior Congregation.

4:00 P.M., Evensong.

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10:30 A.M.

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Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

RESIGNATIONS

LAMB, Rev. GEORGE WOODWARD, as vicar of the Church of the Advent, Hatboro, Pa.; to retire. Address, 209 St. Marks Square, Philadelphia, Pa.

PURTON, Rev. CECIL C., as rector of Grace Church, Mt. Clemens, Mich., for the past fifty years; because of ill health.

ORDINATIONS

PRIEST

OKLAHOMA—The Rev. HARVEY LIVERMORE WOOLVERTON was advanced to the priesthood by Bishop Casady of Oklahoma in St. Paul's Cathedral, Oklahoma City, September 21st. The ordination was presented by the Rev. Paul Palmer, and is curate at St. Paul's Church, Des Moines, Iowa. The Very Rev. James Milne preached the sermon.

DEACONS

ALABAMA—CLAIRE T. CRENSHAW was ordained deacon by Bishop McDowell of Alabama in St. James' Church, Eufala, August 22d. The candidate was presented by the Rev. Dr. Richard Wilkins and will serve churches in Dothan, Eufala, and Clayton, with address at Dothan, Ala.

ROBERT Y. MARLOW was ordained to the diaconate by Bishop McDowell on September 17th, the Church of the Advent, Birmingham. The candidate was presented by the Rev. C. C. J. Carpenter, and will be assistant at the Church of the Advent. The Rev. S. B. McGlohon preached the sermon.

NEWARK—FREDERIC H. YOUNG, formerly pastor of Jube Memorial Congregational Church, Newark, N. J., was ordained to the diaconate by Bishop Washburn of Newark in St. Mark's Church, West Orange, N. J., September 25th. The candidate was presented by the Rev. Harold G. Williams and the sermon was delivered by the Rev. L. Howard C. Robbins.

OHIO—ARTHUR JACOB RANTZ was ordained to the diaconate by the Rt. Rev. Paul Jones, D.D., acting for Bishop Rogers of Ohio, in Trinity Church, Toledo, September 19th. The candidate was presented by the Ven. Dr. Gerard F. Patterson, and will be assistant at St. John's Church, Youngstown, Ohio. The Rev. Dr. Cedric C. Bentler preached the sermon.

MARRIAGE

BEASLEY—The Rev. Richard R. Beasley, rector of St. Michael's Church, Milton, Mass., and Miss Carrie Mae Bemis, daughter of Mr. and Mrs. H. H. Bemis of Como, Miss., were married September 2d in Holy Innocents' Church at Com-

CHURCH KALENDAR

OCTOBER

10. Twentieth Sunday after Trinity.
17. First Sunday after Trinity.
18. St. Luke. (Monday.)
24. Twenty-second Sunday after Trinity.
28. SS. Simon and Jude. (Thursday.)
31. Twenty-third Sunday after Trinity.

KALENDAR OF COMING EVENTS

OCTOBER

10. Church of the Air Program, 10 A.M. E.S.T., by Rev. Dr. ZeB. T. Phillips, over Columbia Broadcasting System, 2:15 P.M., E.S.T., Broadcast of Drama of Missions, over WLW.
14. Hymns of All Churches, General Convocation Broadcast, 1:15 P.M., E.S.T., Peter Day, managing editor of THE LIVING CHURCH, over Columbia Broadcasting System.

AMERICAN CHURCH UNION CYCLE OF PRAYER

OCTOBER

18. St. Francis' Church, Rutherfordton, N. C.
19. Holy Trinity Church, Pueblo, Colo.
20. St. Mark's Church, Jersey City, N. J.
21. Grace Church, Louisville, Ky.
22. All Hallow's, Davidsonville, Md.
23. St. Barnabas', Burlington, N. J.



CLASSIFIED



ANNOUNCEMENTS

Memorial

ALFRED W. S. GARDEN, Priest

He entered the Higher Service on Tuesday, September 14th, 1937. Well deserved references have already been made by the Pittsburgh Press and our own Church papers. Also a special Memorial Service has been planned by the Bishop and Clergy of the Diocese, to be held in Emmanuel Church, Pittsburgh, on Sunday evening, October 3rd, where the deceased had faithfully and courageously served as Rector for a period of fifteen years.

The Standing Committee of the Diocese, at its regular quarterly meeting, held on Friday morning, September 24th, of which the departed was a valued member, unanimously passed a resolution that a further tribute should be paid, this to be spread upon the Minutes, and copies to be sent to the surviving widow, the son, the daughter, and the weeklies of our own Communion, together with the official organ of the Diocese—The Church News.

The following comprises that tribute:
"A man, whose ministry radiated the practical. It can never be fully known how many discouraged and needy souls he lifted up. To those of us, who often saw him, he translated the missionary spirit in its completeness. He was both intensive and extensive. He was nigh at hand and far away in his Christlike sweep. ALFRED GARDEN was a lover of men, and he coupled with that a love of animals. No wonder was it that he served conspicuously, for eleven years, the Animal Rescue League of Pittsburgh. One of our gifted writers stated the other day that if horses and dogs could speak they would rival with the many men in giving eloquent testimony to his helping hand. Human and humane was this Minister of God. His ministry will ever be fragrant in the memories of those who knew him most. He had a contempt for the merely theoretical and a burning passion for Christianity in action. He has, indeed, lived; and now even lives more wonderfully."
"He is not dead! He has but passed
Beyond the mists that blind us here,
Into the new and larger life
Of that serener sphere."

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NOTICE

THE SEVENTY-FIFTH annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 21, 1937 in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penna., at 3:45 p.m. for the election of officers and the transaction of such other business as may be presented. CHARLES H. LONG, General Secretary.

POSITION OFFERED

Clerical

ASSISTANT WANTED for six months beginning November 1st. Southern resort parish. Good climate. Middle age or unemployment no bar. Reasonable stipend. Box E-236, THE LIVING CHURCH, Milwaukee, Wisconsin.

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PRIEST, forty, married, moderate churchman, industrious, musical, desires cure of one or more places. House and minimum stipend. Recommendations furnished. Box W-240, THE LIVING CHURCH, Milwaukee, Wisconsin.

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ORGANIST AND CHOIRMASTER wishes call to parish where fine choral and organ music is desired, and where a record of successful achievement is the prerequisite. Size of salary not vital issue. Box G-242, THE LIVING CHURCH, Milwaukee, Wisconsin.

STOLES

TWO STOLES, one green and one purple, will be given to a missionary or other deserving priest. Interested persons write to MRS. LUCY S. RICE, Montour Falls, N. Y.

RETREAT

A RETREAT FOR WOMEN will be held at the House of Retreat and Rest, Bay Shore, Long Island, New York, October 18th to 21st. Conductor the Rev. W. U. V. Hoffman, Jr. S.S.J.E. Apply to the SISTERS OF THE HOLY NATIVITY.



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